



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

WIDENER



HN NMUY K

24-124

575.1

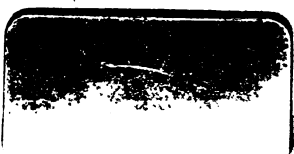


THE GIFT OF
HENRY GARDNER DENNY,

Of Boston, Mass.

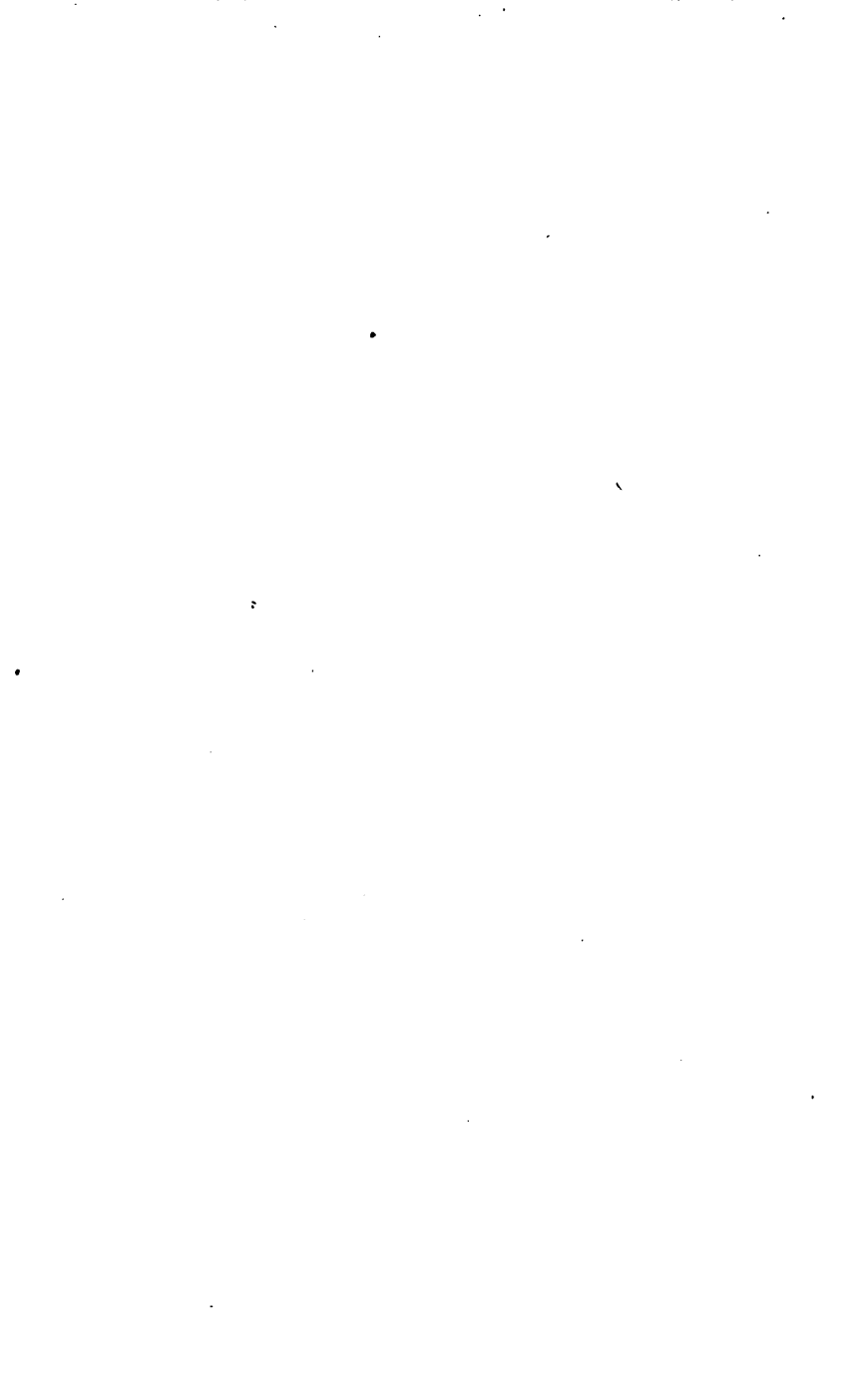
(Class of 1852.)

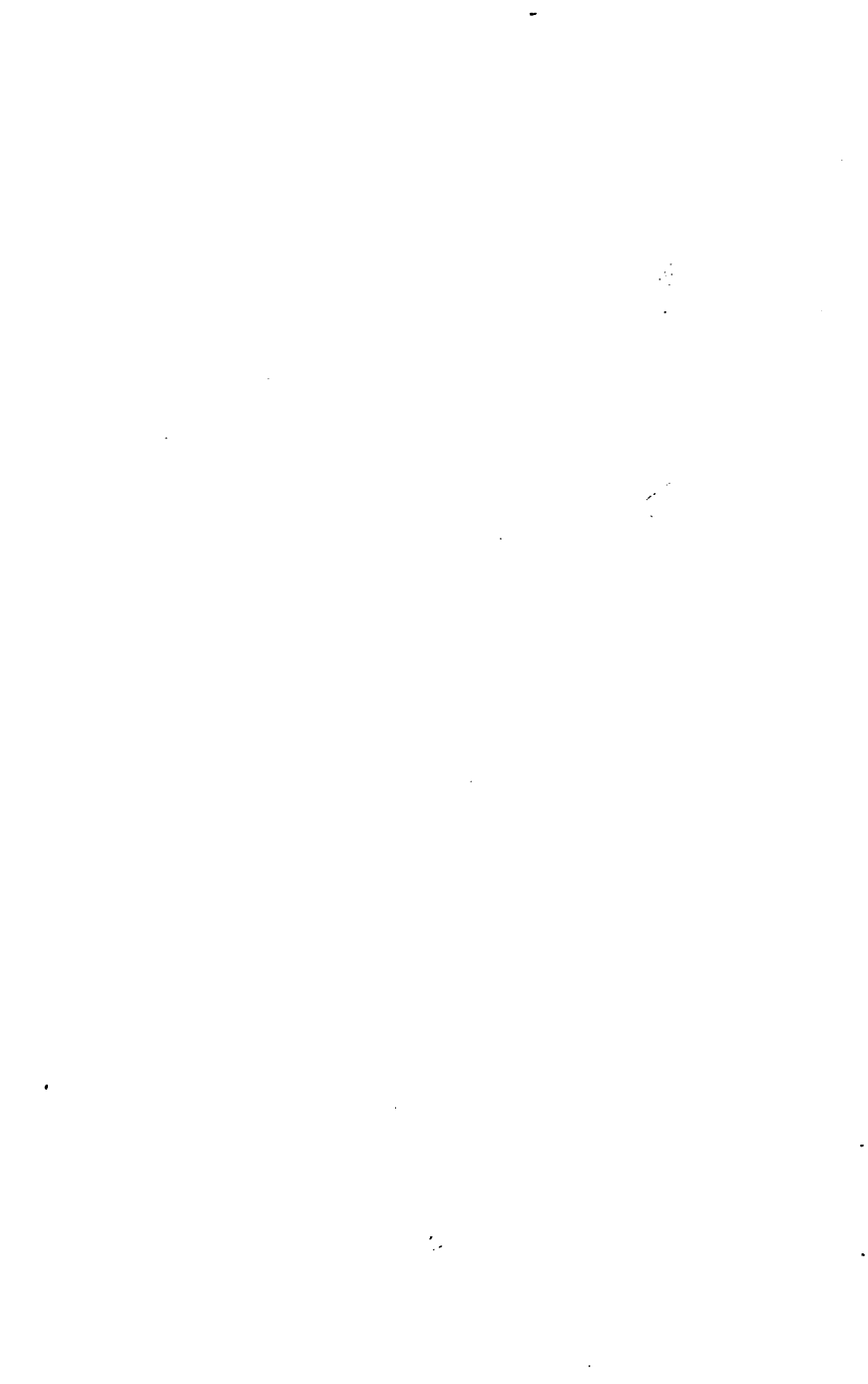
Received *1860, Dec. 13.*



Am
—
lie







THE RACE FOR RICHES,

AND

SOME OF THE PITS INTO WHICH THE
RUNNERS FALL:

Six Lectures,

APPLYING THE WORD OF GOD TO THE TRAFFIC OF MEN.

BY

WILLIAM ARNOT,

MINISTER OF FREE ST. PETER'S, GLASGOW.

AMERICAN EDITION.

WITH PREFACE AND NOTES,

BY STEPHEN COLWELL.



2

PHILADELPHIA:

LIPPINCOTT, GRAMBO & CO.

1853.

Phil 9575.1 1860, Dec. 13.
Gift of
Henry G. Dennison
of Boston.
(Class of 1852)

Entered, according to Act of Congress, in the year 1853, by
LIPPINCOTT, GRAMBO & CO.,
in the Clerk's Office of the District Court of the United States for
the Eastern District of Pennsylvania.

PREFACE

TO

THE AMERICAN EDITION.



THE little volume which we now give to the American public, has passed rapidly through several editions in Scotland. It is from the pen of an eminent minister of the Free Church in that country, Pastor of the Church of St. Peter, in Glasgow. With very slight allowance for difference of circumstances, the lessons it contains are as applicable here, as in the land in which they were first delivered: we believe there is as much need for these lessons here as there, although we may not admit that we are more devoted worshippers of Mammon than the people of Scotland. It is true, there is no special lack of literature on the subject of covetousness, and the religious uses of wealth; yet, there is, in the

production of the Rev. Mr. Arnott, a freshness of diction and a vigor of thought, well calculated to make salutary impressions. It will scarcely be laid down without a thorough perusal, by those who look into it sufficiently to seize the spirit of the writer. We commend it most heartily to all who would have their souls stirred up with thoughts and suggestions, which must, if prevalent, infuse new life and energy into the Christian movements of the present day. For, although his subject is covetousness, the author, impelled by the pressure of his thoughts, has bounded away from the negative, and assumed the tone and the course of teaching which belong to the positive precepts of Christianity. He felt constrained to declare to his hearers, not merely what they should not do, but, betaking himself to the direct mode of exhortation, he urges what they should do. This is the natural impulse of an earnest man, and the natural action of a sound mind. The author of "Mammon" was driven to the same course by the exigencies of the same topic. He could not remain in the narrow but logical sphere of a subject which simply forbade covetousness. It may be safely assumed that

no estimate of Christianity, no summary of its duties, no exhibition of its compass and bearings can be made, by those who attempt to unfold the "New Commandment"—the duties enjoined by the New Testament, from the negative precepts of the Old Testament. Such an attempt is objectionable in so many respects as to appear absurd. If the consequences be considered—it is perhaps worse than absurd—perhaps it is wicked. It takes the prohibitions accompanying the Ceremonial Law of the Old Dispensation, which has passed away, and develops from them the positive duties enjoined by the New Testament, which relate to the *inward* and *spiritual*: it overlooks and slights the very copious and comprehensive instructions of our Lord, covering the whole ground of this attempted development, and the whole ground of Christian life and duty!

But it is not merely wrong to unfold the great system of the Law of Christ from the negative commands of the Old Testament, it is logically impossible. Every attempt of this kind, whatever of good it may contain, must, to the discriminating and unprejudiced mind, appear to be what it cannot fail to be, un-

worthy of the subject, and discreditable to the intellectual power employed upon it. To develop the law of love and kindness to our fellow-men, as taught us by Christ, from the command, "Thou shalt not kill," is a task as difficult and hopeless as that of extracting the obligation to pay our debts from the command, "Thou shalt not covet;" or the obligation to "do good and lend," from the command, "Thou shalt not steal." Those who would proclaim the great duties of Christianity, are under no necessity of teaching through negative commands: it is, on the contrary, their duty, as it is their privilege, to teach and unfold the obligations of Christian life from the positive commands of our Lord himself. These enjoin every duty of man to God, and every duty of man to man, that can be conceived, and they virtually forbid every sin that is inconsistent with these duties: obedience to these injunctions, so far as perfect, casts out and excludes all lusts and passions which war against God and man, and all offences against both. It is not difficult to comprehend how much more powerfully and fully armed at all points is the Christian, who goes into the world as the ambassador of

Christ, to tell men what they must do, than he who confines himself to telling them what they must not do. This is very plainly seen, as we have said previously, in the work before us, and also in "Mammon:" and it is the reason why both writers have frequently left the path which their subject prescribed, to treat of the social bearings of Christianity from the positive side.

It would be a happy event if these two earnest Divines should both revert to the subject, and, taking into view the whole Law of Christ, unfold its length and breadth, exhibit its comprehensiveness, its far-reaching wisdom, and its soul-pervading qualities; such a development, carried boldly and firmly into the business, the maxims and philosophy of this world, would bear with it a power seldom felt in those circles. It would expose to contempt and pity many of the hiding-places of spiritual pride and selfishness, many sores of the body politic and social, and many of the hollow places in our religious systems and Christian life.

It is a fact, as much to be lamented as it is to be remarked, that our English religious literature is without any respectable work on

the great commandment, "Thou shalt love thy neighbor as thyself;" or, upon the golden rule which contains the stringent law, "As ye would that men should do unto you, do ye also to them likewise." It cannot be thought, for a moment, that these laws do not deserve, for their importance, the largest development which human experience or human ability can give them. It cannot be denied that they cover the whole ground of social life, civil and religious. They embrace the whole subjects of charity and beneficence; they include the philosophy of morals and of manners. If our religion be divided into that which pertains to our duty to God and that which pertains to our duty to man, then these two laws contain the fundamental doctrines of the latter, as the command to "Love God with all thy heart, and with all thy soul, and with all thy mind," contains the fundamental doctrines of our duty to God. Of course, love, in the latter case, implies faith; for no one can love Him in whom he has not believed. Whilst our theology has largely and richly developed our duty to God, it has left the far more complicated subject of our duty to man comparatively untouched. The obligation to love our

fellow-man is not less imperative nor less a religious duty, than the obligation to love God: the degree of love enjoined is less in one case than in the other, but the duty of obedience is equally binding in both cases. Our religious duties to our fellow-men, which, by their nature and comprehensiveness, bear upon all the business and social intercourse of life, remain yet to be set forth with that method, fulness and cogency, which their importance demands. To assert or to suppose that this has been done, only betrays want of knowledge or want of consideration. Moral philosophy and Political Economy, which refer to the largest divisions of this subject, have, even in the hands of Christians, failed to draw their principles from the Law of Christ, even where these explicitly cover the very ground of discussion. The men of the world have decided that neither of the above-named sciences has any connection with Christianity, and Christian authors have virtually admitted this position by treating these subjects, without invoking the authority or the principles of Divine Truth. There are many indications that such an omission will not be much longer endured. Not a few are

found in the pages now submitted to the reader, and not a few were contained in the pages of "Mammon." Of the latter, the following is a specimen: "It is clear that the entire economy of salvation is constructed on the principle of restoring to the world the lost principle of love.* It was confronting selfishness, in its own native region, with a system of benevolence, prepared as its avowed antagonist by the hand of God itself." And yet, if this be so, where, in our religious literature, is the explanation of "this principle of love—this system of benevolence prepared by the hand of God?" Have Christians neglected to consider, discuss, and develop this principle, upon which "the entire economy of our salvation is constructed?" If so, the omission is of fatal consequence, and it is no wonder that he adds—"But has its object been realized? More than 1800 years have elapsed since it was brought into operation—has its design succeeded? Succeeded! Alas! the question seems a taunt, a mockery!" But why is it thus? Why has the gospel been hitherto threatened with the failure of a mere business experiment? . . . "But who does not

* Neglected, not lost.

feel that the era of effective benevolence has yet to commence? Let him sketch the most simple scheme of benevolence which the Gospel can approve, and he will perceive that, at every step, he is writing the condemnation of the Church. The great lesson taught by our Lord's voluntary selection of a state of poverty, *is yet to be fully understood*, the evident application of many passages of Scripture to be made, doctrines *startling to selfishness* to become familiar and welcome, the word benevolence itself to be differently understood, and the whole economy of benevolence to be revised."

We believe it to be a part of our religion to love our fellow-men, and to act as if we loved them: Christianity consists, not wholly in faith, nor in believing the facts set forth in the Scriptures; it consists not wholly nor chiefly in believing that Christ died for the redemption of sinners: it demands belief in what Christ taught us, and obedience to his instructions. It does not teach us that our justification will accrue from our obedience; but it *requires obedience*, and no man's faith can be genuine who does not try to obey; no faith can be safe which is not "*faith working*

by love." Our holy religion does not consist then simply in the worship of God, nor in believing in God; it consists in our duty to God and our duty to man.* Whatever may be said of the manner in which we fulfil these duties, it cannot be denied that our religious literature develops far more amply our duty to God than our duty to man. It is the latter, therefore, that we desire to bring more fully to the attention of all Christians; not to displace nor usurp the position of the former; but that the latter may receive its due share of attention, honor, and obedience, as a part of that Christianity we profess.

We cannot hesitate to urge these important truths, because some well-meaning persons cannot understand their importance and pertinency, nor because they are so fearful of exalting Charity above Religion, or Philanthropy above Theology, that they would banish "humanity" from religion, and leave it to take refuge among Socialists and Infidels.

* If, as the term imports, Theology includes only our relations with God, then, what shall we call the doctrine of our relations with our fellow-man? If we have no name provided, it is some proof that the doctrine is yet to be developed, exhibiting the religious duty of man to man. If Theology is to be the term, then its domain is to be extended to cover this great subject.

Despite this narrow prejudice, which disables those who entertain it from forming an adequate conception of Christianity, we intend to keep these contemned words, *Charity, Humanity, Philanthropy*, before the Christian public. Not that we would exalt them above Christianity, but that we would assign them their due place in our religious systems. We cannot be deterred by any cry of "Humanism," or "Socialism," or Communism," or any similar note of alarm, from believing and avowing that humanity is a religious duty, that it is enjoined upon us by Christ, in terms so explicit, so strong, and so frequently repeated, that only those who *will not see* can be blind to it. "Good Master, what shall I do to inherit eternal life?" asked the lawyer. Our Lord, after repeating the parable of the Good Samaritan, said, "Go, and do thou likewise." His ministry was one of such constant attention to human woes and wants, that, if no higher object had been designed, if man's eternal interest had not been concerned, it must have been pronounced a life of the purest, the most unvarying, the most untiring, and the most effective humanity that was ever exhibited on earth, and that all he said was

as deeply fraught with lessons of humanity as all he did. It would be vain to seek, in the pages of Socialists or Humanitarians, of any degree or name, any parallel to the humanity practised and taught by Christ. It implies no conflict with orthodoxy or sound theology to say this. The Apostles recognized it fully; it enters into their teachings: and the primitive Christians in a large degree exemplified it. We need to recognize more fully the teaching and the example of our Saviour; but this neither implies nor demands any surrender of the great cardinal doctrines of Christianity. Our position is, that we can admit the whole doctrine of Christian charity, humanity, philanthropy, into an Evangelical Orthodox Christianity, not only without danger of error, and without sacrifice of truth, but with positive advantage, and a new infusion of spiritual fervor and energy. Above all this, however, it is as much our duty to receive the Saviour's doctrine of humanity as any other of His doctrines. He has left us no warrant for its omission. If any duty can be enforced by the language and example of our Saviour, and by the teachings of the Apostles, those of humanity and charity can;

and, however we may characterize that humanity and charity which men exhibit from no motives of religion, no faith in God, and no love to the Saviour, it cannot be denied, with any just regard to the words of Scripture, that charity and humanity are essential elements of Christianity; they are, when religiously exercised, among its most important characteristics. They cannot, however, be what they should, unless they are religiously exercised — unless they are overflowings of a Christian spirit. How can we then hesitate to recommend these religious duties, and to insist that the doctrines which explain, distinguish, and enforce these duties, should receive a development proportioned to their importance? How can we forget that our obligations to fulfil these duties are derived from the same Divine authority which enjoins the duties of faith, repentance, and prayer, and that, coming from that source, they are as much a part of our Christianity as those duties are.

Our system of Christian doctrines should include the religious duties we owe to our fellow-men, and must include them, if it includes the teachings of Christ. We cannot

make up our religious system from the Epistles of Paul, nor from any other, or all the Epistles, if we omit the words of our Saviour himself. These contain, specially, the instructions which embrace our duty to our fellow-men: they are the highest fountain from which we can draw on that subject. They furnish those pervading rules and principles which search every hidden recess of the heart, and, in proportion as they find entrance there, cast out all the evil thoughts and emotions inconsistent with them. It is under the pressure of these, chiefly, that we are impelled to enter upon the performance of our duties to men; and are made to perceive that these are *religious duties*; and to acknowledge that no religious duties are more strongly enjoined upon us, than those we owe to the human family.

We are then under the necessity of inquiring what all this implies — what religion requires us to do for our fellow-men. If our faith is to work by love, what is the *work* to be done? It is all comprehended in "Thou shalt love thy neighbor as thyself;" that includes all we need do for our neighbor. Our present object is, to select for remark a single topic of the duty thus intended.

How can we intelligently do for our neighbor what we would for ourselves, unless we understand his true position in life, his feelings, his relations, his wants, his capacities, his opportunities, his circumstances? Are we not under the necessity of knowing, as far as practicable, all that concerns man, that we may, as far as needful, do for him as we would for ourselves; for, that loving which is without doing is like that faith which is without working. We must, therefore, as our intelligence and opportunity permit, study the actual condition of men, with the best lights we can obtain — and we must not only ascertain and do what is in our power individually to do for human benefit, but we must study what is the mutual duty of men, religious, political, social, and philosophical. Nothing short of the highest attainments we can make in this knowledge, can adequately fit us for loving our neighbor as ourselves. Of course, many, nay, all, must fall short in this kind of knowledge — but that, alas! is only what befalls us in every other path of Christian duty. We are speaking of the comprehensive nature of Christ's instructions. We complain that this duty, which we owe to men,

of studying their conditions in all the relations and positions of life, has not been sufficiently held up and regarded as a religious obligation. We seek religiously all that relates to God; we should seek religiously to learn all that can promote the highest interests of men, temporal and eternal. Looking at men from this point, social and political philosophy assumes at once a more important aspect. In studying these subjects we must carry with us the authority, the doctrines, the very words of Christ. These shed at once a flood of light on themes, long darkened by opposing theories and clashing practice. When social and Christian philosophy assumes the same starting point—the best interests of men—and when this object is kept steadily in view, a system will be elaborated which must thoroughly renovate the whole fabric of society. And this benefit may be confidently expected, without any change in human nature, except that which is to be effected by its being subjected to Christian influences, under more favorable circumstances than before.

We believe that the greatest obstacle to the progress of Christianity is the want of this

application of its principles, as they are specially taught by Christ, to the social condition of men. Christianity now meets in its progress among men a special opposition from institutions, from maxims of business, from social systems, which are so inimical to its true spirit, and yet so firmly established, that its forward movement is, humanly speaking, impossible, and, religiously speaking, only possible with God. But how can His blessing be fully expected, unless Christians carry the principles of their Master into these institutions, this business, and these social systems? They mingle in all these, and make part and parcel of them; let these principles of their Divine Master make also a part and parcel of them. Let Christians be everywhere distinguishable by their loving one another, by their being the most earnest friends of their fellow-men, by their devotion to all that concerns the highest interests of men, temporal and eternal, and Christianity will make a progress among the masses, unknown since the days when such were the prominent characteristics of Christian men.

When it is fully realized that Christians are stewards of Christ for whatever is com-

mitted to them, whether it be talents or wealth, or strength, or knowledge; when it is realized that these endowments are given that they may be laid out for the benefit of the human family, it will come home more fully to the consciences of these servants in the household of Christ, that they must prepare themselves for the proper discharge of these obligations to their fellow-men. To that end they must not only study their interests for eternity, but their interests for time. Of all that concerns man, nothing can be indifferent to them. They cannot see them suffer, from any cause, without affording, according to the nature of the case, sympathy or relief: if they suffer political oppression, they will at least try to comprehend its nature and extent, and to put forth such influences and knowledge as may tend to relieve, if not remove the evil; and so with every form of evil and suffering to which men are exposed, whether industrial, commercial, social, or religious. None of the ills of human life are beyond the reach of religious sympathy and succor: many cannot be reached but by public efforts; men who suffer from political or social wrongs can only be aided frequently by the development

and diffusion of sound political principles and a sound social philosophy. The true servant of that Master, whose efforts for human weal never flagged, cannot refuse to apply himself to that special inquiry, or to that special study which may fit him to help those who can be helped in no other way. If he believes that Christian principles are sound, he must see that they are applicable to the amelioration of human condition in every possible state of man. Knowing that Christianity enjoins submission to existing powers and every ordinance of man, the student of Christian social philosophy will not look, except in extreme cases, to revolution and bloodshed for any relief, but endeavor to show that the best interests of both rulers and people lie in one path, that which most promotes the Christian welfare and social happiness of man. The Christian reformer will not use weapons of war, unless unavoidable; but he should be prepared to *put forth his Christian principles in every emergency, social, civil, industrial, and commercial*. He should watch the movements of the world in all these respects with intense anxiety, to observe how the best interests of men may be affected by passing events, and to learn

how they may be promoted. All legislation, all political action, all social movements, should be regarded with particular attention, in reference to their bearing upon human advantage. Such considerations as these should press upon the intelligent Christian with a weight proportioned to the importance of the interests involved.* If a Christian man

* "Nearly all external religious services are means of grace, and, however needful to the progress of religion, however indispensable in the work of winning souls to Christ, or promoting our own growth in grace, they are not in themselves religion—they are not of the essence of Christianity. These means of grace are resorted to, not as Christianity, but as helps towards it: employed they should be for what they are, and not for what they are not. Building churches, praying in public, preaching the Gospel, distributing the Scriptures, publishing good books, sending forth Missionaries, and other like means of grace, are designed to lead men to Christ, and to instruct them in Christianity. They are not in themselves the main duty of Christian life. They are the introduction to it; they are the preparation for it; they are the guides by the way; they are means of conversion; they are fountains of refreshment; they are sources of encouragement; they are means of religious invigoration; they are means of grace. God blesses them as such; and Christians, if they will thrive, and grow in grace, and be fitted for the main object of the Christian life, the maintaining a pious, an earnest devotion to God, and an active life of love and benefit to the human family, must not neglect them. It is, therefore, an essential and indispensable religious duty, to do to and for our fellow-men all that is dictated by the command, to love them as ourselves; and no amount of indulgence in the means of

feels impelled to stoop by the wayside, to relieve him who has fallen among thieves, and has been left there wounded and suffering; if he feels bound to give alms to him who is in want, to give a cup of cold water to him who is athirst, with how much interest must he regard that legislation, that policy of government, that social philosophy which de-

grace can atone for the neglect of this duty, any more than any amount of kindness and love to men can atone for a neglect to 'worship God, who is a Spirit, in spirit and in truth.'

"The love of God and the love of our fellow-men, are actual piety, religion, Christianity itself; the usual external services of religion, being only means to that great end, yield, therefore, in importance, to it. It is a vital part of Christianity to love men as ourselves: it is the test by which Christ has declared that his disciples shall be known. 'By this shall all men know that ye are my disciples, if ye have love one to another.' No mere means of grace, no external forms of worship, no religious services, should be exalted above this great religious duty of loving and serving our fellow-men. It is to this the Apostle Paul refers, when he says, 'All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.' The man of God, who, in obedience to Christ, strives to fulfil this command, is discharging the highest duties of a Christian life. Under the guidance of this precept, we owe to our fellow-men what we owe to ourselves. Where is the development of this great branch of our religious duty? Where are we specially instructed, and in detail, as to the bearing of this great law of Christianity upon all the business and relations of life? To build a church for Christ's sake is a worthy deed, a real means of grace; but to love our fellow-

termines the weal or woe of thousands — perhaps millions of his fellow-creatures. If the Christian must not neglect the poor and suffering, neither must he neglect any opportunity nor any effort to save men from poverty, degradation, and ignorance. We are not only to help the poor, we are to “consider the poor:” we are not only to think of our own affairs, but we are to look also upon the affairs of others — we are to bear not only our own burdens, but also the burdens of others.

men as ourselves for Christ’s sake, is an act of real religion itself, not the means, but, as far as it goes, the very thing itself. To consider what we owe to and can do for all our brethren of the human family, is an actual Christian duty, to be religiously performed, from which Christians cannot escape. When, for Christ’s sake, Christians are earnestly considering what they can do for the temporal and eternal interests of men, they are in the direct line of religious duty, and so when they are carrying into effect such measures as they may, in the light of the Scriptures, deem most beneficial to men. This does not simply include mere alms-giving. It extends to all men, rich and poor. There are corresponding duties for every position and relation of life. Those in relation to the poor are chiefly dwelt upon, because they are chiefly dwelt upon in Scripture, and because the manner of life of the early Christians, furnished such ample illustrations of what they deemed their duties to the poor to be, while their minds were fresh with instruction from the lips and pen of inspiration.

“They could then enforce and exemplify the truth announced by the Apostle James, that, ‘Pure religion and undefiled be-

Under the Dispensation of the Gospel, God requires of man little duty that is outward merely, except that which consists in acts of mercy and kindness towards men : in no way can the renewed man render more acceptable service to God, than by kindness and love to his fellow-men ; in no path of duty can he more fully glorify his Master, than in the ministrations of love and mercy ; “for love and charity is plainly the thing in which he has placed his religion ; in which, therefore,

fore God and the Father is this : to visit the fatherless and widows in their affliction,’ without being charged with denying or depreciating the doctrine of justification by faith. They could feed on the doctrine and go out strengthened to their Christian task of love and kindness. They had not arrived at the modern refinement of substituting the food for the work, the doctrine for the deed. The Christians of that day were known by their loving one another, and distinguished beyond all other men by their charity and deeds of mercy, and yet they did not forsake the duty of assembling for prayer and praise at stated periods. At this day, Christians are not distinguished by loving one another, nor very specially from men of the world by deeds of charity and mercy, but mainly by assembling together, and by the almost exclusive attention which they give to that duty and its concomitants. They have exalted this duty, of assembling for religious worship, above the great active duties which arise from the command, to love our neighbor as ourselves ; yet the latter are enjoined upon us by our Saviour, with a thousandfold more solemnity and force than the former.”—EDITOR.

as we have any pretence to the name of Christians, we must place ours. He hath enjoined it upon us, by way of command, with peculiar force.”*

We are told by another competent authority, that the doctrine of the 13th chap., 1 Cor., is, “That all the virtue that is saving, and that distinguishes true Christians from others, is summed up in Christian love. Let a man have what he will, and do what he will, it signifies nothing without charity; which surely implies that charity is the great thing, and that everything which has not charity in some way contained or implied in it, is nothing, and that this charity is the life and soul of all religion.”†

“This, this is Christianity; not a slavish attendance on ceremonies; not receiving the sacraments; not zeal for orthodoxy; not a formal church government; not belonging to any particular church; not receiving the benefit of an Episcopalian or Presbyterian ministry,—these, according as they are scriptural, are important as auxiliaries, not as

* Bishop Butler’s Sermons, on “The love of our Neighbor:” Carter’s edition, p. 139.

† “Charity and its Fruits,” pp. 4-5.

principals; as means, but not ends; as aids, not substitutes." . . . "Now the end of the commandment is charity, out of a pure heart and of a good conscience, and of faith unfeigned."* (1 Tim. i. 5.) "Our Lord has resolved all piety and all morality into LOVE." . . . "From a persuasion that this view of it is too rarely taken, too little understood, and too imperfectly felt, I was induced to enter upon the exposition of Paul's most interesting description of Christian charity. It is impossible to treat this chapter without being convinced that the religion of Jesus Christ has excellencies and beauties in its nature, which, in consequence of the depravity of our hearts, have been yet but very imperfectly developed to the world. Unfortunately for the reputation of Christianity, it has been generally looked at, not as it appears, in mild but unclouded effulgence, in its own hemisphere, the Bible, but as it is feebly and dimly reflected from the dull surface of what is called the Christian world." . . . "Miracles were but the credentials of Christianity, but CHARITY is its ESSENCE; miracles but its witnesses, which, having ushered it into the world and borne

* "Christian Duty," by J. Angel James: Carter's ed., 146.

their testimony, retired forever;—but *Charity* is its VERY SOUL.” . . . “This is love, blended with all our living habits, diffused through all our conduct, forming our character, breathing in our desires, speaking in our words, beaming in our eyes; in short, a living part of our living selves. And *this*, be it remembered, is religion—*practical religion*.” . . . “Who can read these passages of Holy Writ, and not feel convinced, that not only mankind in general, but the professors of spiritual religion also, have too much mistaken the nature of true piety? What are clear and orthodox views—what are strong feelings—what is our faith—what our enjoyment—what our freedom from gross immorality—without this spirit of pure and universal benevolence.”*

We might multiply passages to the same effect, if space permitted: we give not these isolated remarks that they may have a stronger meaning than their authors intended, but we do offer them as evidence that their doctrine on the subject of Charity was as strong as that for which we contend. We merely insist on a fuller development of this doctrine. It is doing great injustice to the

* “Christian Charity Explained,” by J. Angel James.”

truth thus announced, to state what is of such vital importance to religion — to the progress of piety in the world — and then leave it, to develop other and less important doctrines. Surely, it is wrong to hold that up for Christianity, which does not contain a distinct statement of this great doctrine of Christian charity, and of its practical bearings: and, surely, it must be right to urge the practical duties which arise and flow from this doctrine. We maintain they are such as we have indicated above: we believe that system of religion is not complete which does not contain this feature; and we believe that piety to be imperfect, which is not accompanied by that Charity for men which is its true index.

Whilst, therefore, we feel fully warranted by Holy Writ and safe human authority, in insisting upon the importance of Charity — upon the religious duties of mercy and kindness to our fellow-men — upon the religious duty of doing to others as we would have them do to us — of considering the whole subject of human welfare as coming, necessarily, within the scope of our religious life and duties, we mean not to sink or slight any other religious doctrine or obligation. We

think, with John Angel James, that the views we urge have been too little understood—too imperfectly felt. We believe that our development of Christianity has, in consequence, been too narrow, and that we must retrieve the error, and enlarge our platform, by enlarging our views of what is needful to future Christian progress. Some of the evil results of this narrowness are thus strongly stated by J. Angel James :

“‘Faith working by Love.’ This is the true Apostolic spirit, and the true Apostolic succession. Strange that this should be so much forgotten: that men should have wrangled about the form, till they had lost the spirit of the Gospel, and have trampled upon love in their contest for faith. Alas! alas! who, on looking at the present aspect of Christendom, resembling rather a battlefield than a peaceful city; a place of resort for savage animals, that bite and devour one another, rather than a sheepfold, where the flock reposes in quietness and without envy under one shepherd—would suppose that these were the professors of a religion, which, as to its practical nature and design, is all expressed in that one word, LOVE! Who that

is witness — and who in these days is not a witness—of the bitterness and the wrath, the malice, envy, and jealousy that now characterize so large a portion of the so-called Christian world, could imagine that these fierce polemics, these angry opponents, these intolerant persecutors, would dare to call themselves by the name of that meek and lowly Saviour, who taught men they could not be his disciples, unless they loved their enemies, and who set them the example by praying and dying for his own !” *

Such pictures are not pleasant prospects for the self-complacent. They are, however, profitable in the way of self-examination. Many more of the same kind might be adduced, not less highly coloured. That they are true to Nature can be verified by all, who can so far divest themselves of preconceptions, as to regard what is passing around them in the “so-called Christian world,” in the simple light of the Holy Gospels.

We must not part with this subject without naming one, whose labors in this cause have not been exceeded since the time of primitive Christianity ; whom, to name, is to suggest at

* “Christian Duty,” J. A. James, p. 148.

once "a revision of the whole economy of Christian benevolence." A goodly portion of the life of Dr. Chalmers was devoted to the grand object of restoring to the world the efficiency of the principle of love. His writings, abounding in passages of striking power and eloquence, having this design, have made an impression which we may hope will never be effaced ; but the doctrines they teach are not yet familiar to the ears of some, much less are they received as part and parcel of our Holy Religion. His great name could not save him from the reproach of bringing forward such novelties as that new lessons were still to be learned from the Bible, and that works of charity and mercy were to be practised as a part of our religion. He surmounted all opposition of argument and influence before his death, and demonstrated what one determined man can accomplish in the work of preaching the gospel to the poor. To do justice to Dr. Chalmers in what concerns his labors for the lower classes, and in his application of Christian principles to their relief, would require a volume. It is a history familiar to readers of his Memoirs ; a book which those who fail to read deny themselves

the greatest pleasure and profit any modern work can afford. His attention was, early in his ministry, called to the condition of the poor, and to the bearings of Political Economy and Christianity on that condition. "The dearest object of my earthly existence," he says, "is the elevation of the common people—humanized by Christianity, and raised by the strength of their moral habits, to a higher platform of human nature, and by which they may attain and enjoy the rank and consideration due to enlightened and companionable men." One of the most intelligent appreciators of Chalmers's life and labors, is the author of a Review of his Memoirs, in the 33d No. of the North British Review, said to be Isaac Taylor. It may be of advantage to refer to that article, in considering the value of Dr. Chalmers's efforts in behalf of the degraded and the suffering. "He was an Economist," says the Reviewer, "because his reason told him that Christian principles must be the beginning and the end of all schemes for brightening the homes of the wretched; and because his sense of duty as a parish minister so brought him into daily contact with that misery, as that he could

never cease to inquire concerning the causes of it, proximate and remote."

The Reviewer gives Chalmers the credit which is undoubtedly due to him, of contributing largely by his preaching, and other ministerial labors, to the wonderful progress of Evangelical religion, which took place in Scotland during the period of his life. The Presbyterian Church of Scotland was previously in a state of "paralysis;" and the efforts of the Reformers, among whom Chalmers was chief, was not "to *innovate* or even to reform, in the sense of abrogating what was extant, or of instituting things new; but in a word the ruling desire was to reanimate or to vivify the body."

The life and labors of Chalmers show what, in his opinion, was to be done, to lift up the Church from mere forms, to life, activity, and Christian vigor. The Reviewer, in reference to this, remarks—"A master's hand was needed in Scotland (one might say a giant's arm,) to rend away from earnest piety its Pharisaism, and to rid Christian morality of its Rabbiism. There was needed a great soul and a strong mind, competent to the task of putting upon things Christian a Christian in-

terpretation, instead of a Jewish gloss. Chalmers rendered this service to the Church without relaxing any great principles, and without letting in the latitudinarian feeling." He did not accomplish this needful task, however, without exposing himself to opposition and abuse, which made him, who scarcely feared any obstacle, shrink from the *odium theologicum* more than from other forms of opposition.* The Reviewer proceeds, in speaking of Chalmers's labors as a Professor of Theology: "He sent forth a body of men, who, if they turn not aside from the path in which he set them forward, may, and with God's help will, bring about within the enclosure of the Establishment, as well as outside of it, the Christian regeneration of Scotland. To do this, Chalmers was given to Scotland. Let her see to it, then, that the mission of a man whom she delights to name does not fail of its effect." . . . "As to that revival of Evangelic doctrine, in bringing about which Chalmers had so much to do, it did not cast away the Confession. Far from it; but, as one might say, it uplifted it bodily from off the national mind and heart. During the

* "See Life of Chalmers, vol. 2., pp. 490, 491.

powerful heavings of this modern revival, the "Westminster Confession," like an incrustment, has been fairly borne aloft — still an undoubted object of homage as heretofore, and yet so carried up from its bearings as to give free access to the light and breath of heaven — vastly for the comfort and health of the dwellers in the house." Whoever studies the Life of Chalmers will discover that his zeal for humanity and the increase of his piety went hand in hand: they will see that his great soul sent up aspirations to God, and put forth efforts for His glory, in proportion to the increase of his labors for human welfare: they will be satisfied that the two great divisions of Christianity, making the perfect man in Christ Jesus, occupied his mind in due proportion — the love of God in Christ fired his whole soul: the love of his fellow-men, with efforts to do them good, incessantly occupied his thoughts and his time: he became more devoted to God as he became more devoted to man. Hear his outburst when charged with sectarian aims: "Who cares about the Free Church, compared with the Christian good of the people of Scotland? Who cares about any Church but as an instrument of doing

good? for, be assured, that the moral and religious well-being of this population is of infinitely higher importance than the advancement of any sect.* The Reviewer remarks on this subject, lamenting the obstacles to a rapid spread of the Gospel interposed by binding too tightly the ligatures of sectarianism: "When Christian men, staggered and dismayed as they look at the map of the world, shall come, in seriousness, to ask themselves how, and why it is and has been so, the answer will be like a peal of thunder shaking their souls: it is so, because conscience, hitherto in league with an overwhelming selfishness, has failed to urge upon us our duty to our fellows, a duty which sects never do understand, and can never discharge."† This is very strong language: we trust that, to whatever extent it may have

* *Memoirs*, vol. iv., p. 388.

† As a further specimen of the quality of the Reviewer, we subjoin a passage on a topic, not very remote in its bearings from that which occupies our attention in this preface:

"That enormity of our modern Christianity—that damning sin of Protestantism—that source direct, of the perdition of the lost millions anear us—that inestimable prodigality which squanders the Infinite — (we will not allow that we are at all indulging in exaggeration when we speak of) that ill consequence of our boasted liberties, which shows itself in the

been verified in the past history of the churches, it may be disproved in time to come ; for we can see no likelihood of sects coming to an end where religious liberty prevails. The Reviewer seems to admit that some improvement is in progress, when he says of Chalmers, "That he gave an impulse to that *altogether modern* mood of Christian benevolence, which concerns itself with the well-being, temporal and spiritual, of the industrial classes, and of the class below these. This recent product of Christianity, (a product so worthy of it, so

overlapping of so many costly religious organizations — each Church out of five or seven interlacing its operations with every other — each placing itself athwart the path of every other, and each spending, *upon the very same acres*, an amount of ministerial body-and-soul power and of popular contribution, which, if it were wisely economized and carefully distributed, would suffice for reclaiming a wilderness !

"It is this same reckless spontaneousness — it is this spurious product of a misunderstood conscientiousness—it is this wilful resolution to have things managed precisely in our own way — it is this opinionative egotism, sprouting itself out in wasteful committeeism, which, more than the obduracy of the heathen's soul, has stayed the course of the Missionary work, filling our Annual Reports with sickening repetitions, of vast labors and vast expenditures, and slender results, and hopes always in the distance ! So it is abroad—so it is at home—so it is that the heathen millions, at home and abroad, must wait until 'you, and you, and you, and I' can be content to see the world saved, otherwise than just to our taste !"

congenial) this mighty force working in the bosoms of the privileged—the favored—the provided for—and which forbids them to slumber upon their comforts while thousands of their kindred are in extremity of suffering—this modern, business-souled benevolence, destined, as it yet is, to effect a noiseless renovation in the social system, was in a transition state at the moment of Chalmers's coming before the world."

Let those who think there is no application for these remarks of the Reviewer in the United States, and even in our own Church, and no need of a reform, such as that Chalmers was the main instrument of effecting in Scotland, pause before they finally decide. Let them look well to it, that they are not indulging in the same apathy, if not in the same opposition which was employed against Chalmers. Let them examine themselves, and see if there be no defect in their vision, nor in their judgment, before they assume the responsibility of deciding definitively, and for a whole Church, upon subjects of such vital moment to the progress of Christianity. For CHALMERS NOW SPEAKS TO US, HE PREACHES TO US, HE CALLS UPON US TO CONSIDER WHAT

BEARINGS CHRISTIANITY HAS UPON OUR SOCIAL SYSTEM; to examine what we are doing for the temporal and eternal interests of the degraded and the poor. Who is willing here to drown this voice from the grave of Chalmers? Who is willing to say that we do not need his exhortations, and that we doubt the soundness of his Presbyterianism? There were men of good sense and undoubted piety in Scotland who resisted him, face to face, and denied the necessity of his movements, in applying Christian principles to social reforms. The wonderful success of Chalmers's mission, the blessing of God manifestly resting upon it, should, indeed, make the most self-sufficient pause before they say, either that we do not need, or that we will heed neither the teachings nor the example of the great Scottish divine in the matter of social amelioration.*

In setting apart Elders in St. John's Church, Glasgow, in the year 1820, Dr. Chalmers expressed himself as follows: "Never, till God put it into the hearts of men to go forth

* "Let those who would know the immense value of a ministry like that of Dr. Chalmers, read the estimate of its results in Glasgow (on page 484, vol. 2, of his *Memoirs*, Am. edition,)—a ministry divided between the poor and the rich, with vastly more labor to the former.

among our heathens at home, with the same zeal and enthusiasm which are expected of missionaries who go abroad, will there be anything like a revival of religion among our city families." . . . "There is something in the very presence of one human being, when he comes with the feelings and the desires of friendship, which serves to conciliate and to subdue another human being. Bear an honest regard to the people, and the people will, in spite of themselves, bear you an honest regard back again."*

"This," said Dr. Chalmers to a friend who accompanied him on a visit to the parents of one of his schools, "is what I call preaching the Gospel to every creature; that cannot be done by setting yourself up in a pulpit as a centre of attraction, but by going forth and making aggressive movements upon the community, and by preaching from house to house."†

It may be important to examine further into the spirit of a man, who contributed so largely to the revival of true piety in Scotland. He must have possessed some special power or fitness for such a great work: mere talents

* Memoirs, vol. 2, 291.

† Idem, vol. 3, 196.

are inadequate to such a task, and neither industry nor genius could have accomplished it without the special blessing of God. It is now scarcely denied by any, that the favor of the Most High rested upon the labors of Dr. Chalmers. And no wonder: for what ministerial servant of God in modern times entered upon his Master's service with more zeal? what one better, or who as well fulfilled his double duty to God and to man? Who more devoted to the worship of God—who more devoted to the welfare of man?

In the same address to his Elders, quoted before, he used the following language. He wished them to partake of his views and his spirit.

“I would never give up any human being in despair. We are apt to confide in the efficacy and wisdom of our own arrangements—to set up a framework of skilful contrivance, and think that so good an apparatus will surely be productive of something—to please ourselves with parochial constitutions, and be quite sanguine that, on the strength of elder-ships and deaconships, and a machinery of schools and agents, and moralizing processes, some great and immediate effect is to follow.

But we may just as well think that a system of aqueducts will irrigate and fertilize the country without rain, as think that any human economy will Christianize a parish without the living water of the Spirit—without the dew of heaven descending upon the human administrators, and following them in their various movements through the houses under their superintendence. Still it is right to have a parochial constitution, just as it is right to have aqueducts. But the supply of the essential influence cometh from above. God will put to shame the proud confidence of man in the efficacy of his own wisdom, and He will have all the glory of all the spiritual good that is done in the world; and your piety will, therefore, work a tenfold mightier effect than your talents, in the cause you have undertaken.”*

After the Secession had been completed, and the Free Church had been fairly launched upon her new element of voluntarism, after the heat of the contest was over, which had absorbed for many years much of the time, and talents, and feelings of Dr. Chalmers, he began immediately to consider what old duties

* Memoirs, vol. 2, p. 301.

had been neglected during the contest, and what new duties had arisen, claiming immediate attention. His biographer, in referring to this, proceeds :

“ In this enumeration of things needing to be done, Dr. Chalmers put last of all what he had so long considered to be the greatest and most urgent of all—the evangelization of the neglected masses. For more than thirty years this had been the ruling passion of his life. That life, though none imagined so at this period, was drawing near to its close ; and, as if knowing that his time was short, this ruling passion rose into redoubled strength, and broke forth into most beautiful manifestation. His first expectation was that the Free Church, in her organized capacity, and by the help of her Sustentation Fund, might press forward her Christian services into the polluted recesses of city life, and help to heal the spreading leprosy. That expectation failing, he lifted at the close of his “ Earnest Appeal to the Free Church ” this imploring entreaty to other evangelical denominations : ‘ We would earnestly wish the concurrence, the practical concurrence of all other evangelical communions in this great work. We are all the more

desirous of this, when we think on the mighty, nay, the yearly increasing spaces of wild and outlandish territory which are still unoccupied. Are there not myriads of immortal, yet perishing, because neglected, spirits, in Edinburgh and Glasgow, and other large towns of Scotland, as well as in hundreds of outfields throughout the country at large, which would require the united efforts of all the wise and good in our land for many years to come? Why put off for another hour, we do not say the fulfilment, but, at all events, the commencement of this glorious enterprise—for, in truth, this, though forming *the greatest moral problem of our day*, has scarcely been entered on? In our city wastes, in our manufacturing villages, in many, very many of our remote and rural hamlets—in all these put together, are there thousands of families, who live in guilt and die in darkness, and have never, up to this moment been the objects of aught *like an adequate effort for their Christian education.* . . . ‘And another mighty benefit might be expected from such a co-operation as this. A common object of Christian charity, zealously prosecuted by all, will lead to a more general community of

thought and feeling betwixt them. It would speed the cause of Christian union at an infinitely more rapid pace, than ever will be effected by Synods and Assemblies, laboring in conjoint deliberation to new-model their formularies and settle their articles of agreement. Let us be one in well-doing; and this, wherever there is real sincerity and right good earnest, will prove the high-road to being one in sentiment. *A oneness in conduct will often lead to an essential oneness in creed* — for the reflex influence of the former upon the latter is far greater than, perhaps, logicians and controversialists in Theology are willing to allow. And so may we speed onward the accomplishment of our blessed Saviour's prayer — even that palpable unity among Christians, which he has announced as an indispensable stepping-stone to the world's regeneration.' ”*

It would be pleasant as well as profitable to continue these extracts; but we trust all who have not read these very instructive memoirs, will speedily read for themselves, not only in his Life, but throughout his works.

But Dr. Chalmers, like most great men, had his peculiarities; one of the most remark-

* Memoirs, vol. 4, p. 384.

able of these was, that his mind was free from the yoke of that bondage which is imposed, in that country and in this, on the religious mind. He thought as he pleased and spoke as he pleased; and, although he was visited with unmeasured abuse by little minds, who were neither free nor could conceive of freedom, yet he held on his way until he surmounted all effective opposition; though he could never wholly extinguish the snarls of dogs, who were afraid at last either to bark or bite. We do not mean to discuss, or propose for discussion, the soundness of any of Dr. Chalmers's opinions. We refer to them only to say, that the great mental vigor for which he was distinguished, and to which so much of his usefulness was owing, was, in a large measure, due to that very freedom of mind which begot the peculiarities we are about to notice. People may differ upon the subject, but we decidedly prefer the vigorous, bold, and manly action of a free mind, to the timid, hesitating, and over-cautious movements of minds in bondage to *other men*. We think that there can be no vigorous thinking in the Church, until men are encouraged to think for themselves—to call no man master

but Christ — to acknowledge no authority as paramount but the Word of God.

It will be seen from the preceding extracts, that Chalmers was in favor of uniting with other denominations in any good work, requiring joint effort. "I must say," he exclaims, in his address to the General Assembly, in 1843, "that I consider it infinitely more characteristic of the religion we profess — the religion of peace and charity — that, instead of each denomination sitting aloft and apart on its own hill, and frowning upon each other from their respective orbits, they should hold kindly and mutual converse, and see each other eye to eye, while they will discern to their mutual astonishment, if not how thoroughly, at least how substantially they are at one. Now is the time to rally about the common standard of all that is pure and vital in Protestantism." It has been seen that he was quite anxious to unite the various denominations in the work of missions to the poor, ignorant, degraded portion of the people of Scotland. His Catholic spirit is, however, still more conspicuous in the following aspirations, appearing in different portions of his *Horæ Sabbaticæ*, the solemn meditations of his Sabbath hours :

"Let me not be the slave of human authority, but clear my way through all creeds and confessions to Thine own original Revelation." . . . "Deliver me, oh, God! from the narrowing influences of human lessons, and, more especially, of human systems of Theology. Teach me directly, out of the fullness and freeness of Thine own word, and hasten the time when, unfettered by sectarian intolerance and unawed by the authority of man, the Bible shall make its rightful impression on all, because the simple and obedient readers thereof, they call no man master but Christ only." . . . "Oh! that we were fully unfettered from all which has the effect of distorting and deranging the Christianity of the Bible in the artificial systems of human orthodoxy."*

There are many good men in the United States, whom we should be sorry to hear saying they did not need to utter such prayers. We fear there are some who will even think such prayers to be wicked; a less offence has incurred the charge of infidelity. His biographer merely remarks upon the passages just cited, "The many prayers which Dr.

* *Horæ Sabbaticæ*, vol. 1, pp. 69, 350, 373. *Memoirs*, vol. 4, 421.

Chalmers offered, that he might be preserved from the fetters of an artificial orthodoxy, may be taken as an evidence that *even in his instance, it was not without an effort that simplicity sat embosomed in system, while system did nothing to hurt simplicity.*"* If Chalmers, with all his breadth, and vigor, and freedom of mind, had thus to pray for deliverance from the narrowing influences of human lessons—from the distorting and deranging effects of artificial systems—what must be the condition of those who deliver themselves over, mentally and spiritually, and without reservation, to these systems? We shall not decide, but we wish all concerned would look into it. The remark of the Rev. Wm. Hanna, the son-in-law and biographer of Dr. Chalmers, very clearly betrays his sympathy in these prayers for deliverance from the narrowness of human systems.

We find, in another place a still stronger expression of his feelings about formulas. "Busied with his pamphlet on the Evangelical Alliance, in which he was dealing with the proper plan and use of Confessions of Faith, 'I look,' said he to one of his daughters, "on Catechisms and Confessions of Faith as mere

* Memoirs, vol. 4. 421.

landmarks against heresy. If there had been no heresy they would never have been wanted. It is putting them out of their place to look on them as magazines of truth. There's some of your stour orthodox folk, just over-ready to stretch the Bible to square with their Catechism: all very well — all very needful as a landmark; but (kindling up) what I say is, do not let that wretched, mutilated thing, be thrown between me and the Bible.”*

It is not, of course, our province to determine the degree of heresy which attaches to Chalmers for the utterance of such a sentiment. Our design is, merely to remark that the same man who could commit such an offence against the Church, was, nevertheless, one of its most efficient ministers, and one to whom, under God, the Free Church and people of Scotland owe more than to any other individual. And, whatever may be thought of the free expression of his thoughts, we hazard the opinion, that if he had not been the man thus frankly and boldly to speak his mind, he would not have been the man to accomplish the good he did, for his country and its people. We do not say what agency, if any, these free opinions had in the success of his ministry,

* Memoirs, vol. 4, p. 448.

but we say that the energy and boldness which enabled him to conceive and utter them, were the great secrets of his success. If, by any force of public opinion, or any process of church discipline, Chalmers could have been frightened or deterred from this free expression of his thoughts, he would have been shorn of his locks, his power and strength would have left him, and he would have been like other men. If men are expected to act with extraordinary intellectual or spiritual vigor, they must be free to act and free to speak. How far this may be the case here, let clergymen and laymen answer for themselves. For our part, we believe that there are thousands of both sighing for the liberty which Chalmers boldly exercised, in defiance of all the forces of repression; not that they wish to say the same things, or worse than Chalmers said, but that they may say what they think, and what they believe their Bible teaches. They sigh to be free in Christ Jesus: and, so long as they feel that they are not free, so long their mental and spiritual energies will be cramped, so long the fervor of their piety cannot burst forth in its full light and power. We need a giant hand among our divines, like that of Chalmers, to lift up

the formulas of the Church, "so as," according to the language quoted before from the North British Review, "to give free access to the light and breath of heaven, for the comfort and the health of the dwellers in the house."

Does any one say that Dr. Chalmers deserted the standards of his Church? we reply that he did not. He merely put them in their true position. He condemned undue reliance upon standards; he objected to them as "magazines of truth," not as historical landmarks; he objected to them as expositions, but not as summaries: they were useful in the way of reference, but not in the way of authority; he regarded them as human productions; he called no man master but Christ; he could not, therefore, endure to have the Confession or the Catechism thrust between him and the Bible. He regarded the latter as the great chart of our religious belief; and, whilst he looked upon the "landmarks" with all the respect due to human productions, he never yielded the point, that, with the chart in his hand, he could determine the boundaries of our faith with as much accuracy as the author of a Confession. He doubtless believed that every man should

survey the field himself, examine the landmarks, verify their position, and satisfy himself that all was right; he doubtless believed that every man erred who built his faith upon the authority of a Creed or Catechism, without such verification. He regarded such forms rather as things to be used, than things by which men are to be used. He looked upon them as immeasurably inferior in importance to the Bible itself, and, therefore, had little sympathy with those who were more offended at what they conceived to be an attack upon the Confession than an attack upon the Bible. This describes very much our own view of the standards. We can receive the doctrines they affirm; we can appreciate their importance as compendiums; we can feel their historical value; but we cannot recognize them as adequate expositions of Christianity — else they would be of equal authority with the Bible. We believe pious men may differ widely as to their use and importance, without departing a hair's breadth from the path of orthodoxy.

STEPHEN COLWELL.

PHILADELPHIA, May 1, 1853.

PREFACE TO THE FIRST EDITION.

AT various periods, of late years, startling disclosures have been made regarding the management of mercantile affairs. In particular, during the summer of 1850, a painful sense of uncertainty hung upon the community. Men's hearts failed. The foundations of society seemed to be shaking. Not only were injurious practices rife, but principles were mooted in defence of them that seemed to throw loose again the question, What is righteousness? Ideas, muffled and disguised, stealthily flitted through the market-place, whispering in men's ears that the precepts of the Bible could not be strictly applied to the great transactions of modern merchandise. Exercising the ministry in the midst of the greatest mercantile community of Scotland, the writer felt, that if he would be jealous for the law of God, he ought, with special reference to the times, to proclaim that it is exceeding broad, covering all the transactions of men. With mingled hope and fear, he proceeded to fulfil a duty, from which, when it was once suggested to his mind, he could not with a good conscience escape. Six discourses, such as seemed suitable to the occasion, were prepared and addressed to the congregation during the autumn, in the ordinary course of ministerial duty. The same reasons which at first led to the preparation, were, when pressed by others, felt to be equally valid for the publication of the discourses. Hence this little volume.

The subjects are in some measure different from those which generally are, and should be, the chief theme of a minister's sermon on the Sabbath. It is because of this peculiarity that they are submitted to the public. The writer alludes to this characteristic for the purpose of explanation, not that he thinks it needs an apology. He counts it a useful and an honorable work to preach righteousness according to God's Word, and applied to all the transactions of men. He thinks that ministers of the Gospel, in these days, while they glory only in the Cross, are not only permitted but required to let their ministrations occasionally range over a wider sphere. While they preach Christ, they should not allow the adversary to revel unchecked in any field to which their weapons can reach. Provided always that they plant their compass in the centre, they may at times with great profit lengthen the radius, and sweep round a wider circumference.

The original form of the discourses has not been changed. The material might easily have been metamorphosed into a treatise, with the view of avoiding the proverbial unpopularity of printed sermons, but the writer does not feel disposed to be so accommodating. He believes that form is in itself well fitted to explain and impress truth. If he did not think it an efficient instrument, he would not lay out on it, as he does, the chief labor of his life. If the matter is good, it is none the worse for being found in a sermon; if the matter is trifling or erroneous, chapters and sections could not remove its defects, and ought not to conceal them.

GLASGOW, *May*, 1851.

CONTENTS.



LECTURE I.

INTRODUCTORY.

	PAGE
ON THE RELATIONS THAT SUBSIST AMONGST THE DIFFERENT CLASSES OF SOCIETY IN GENERAL, AND IN PARTICULAR THE INTERCOURSE BETWEEN EMPLOYERS AND OPERATIVES	25

LECTURE II.

COVETOUSNESS—ITS COMPANY AND ITS CHARACTER	55
--	----

LECTURE III.

MONEY VALUED AT MORE THAN MONEY'S WORTH	74
---	----

LECTURE IV.

FRUIT OF COVETOUSNESS—DISHONESTY	96
--	----

LECTURE V.

FRUIT OF COVETOUSNESS—OPPRESSION	122
--	-----

LECTURE VI.

MONEY BEQUEATHED BY PARENTS TO THEIR CHILDREN . .	149
---	-----

APPENDIX,

CONTAINING AN OUTLINE OF A WORK ON CHARITY, FOR WHICH A PREMIUM OF ONE THOUSAND DOLLARS IS OFFERED, AND REMARKS ON THE SERIES OF PUBLICATIONS, OF WHICH THIS IS THE BEGINNING	173
--	-----

STATION

STATION

STATION

STATION

STATION

STATION

STATION

THE RACE FOR RICHES.

LECTURE I.

INTRODUCTORY.

ON THE RELATIONS THAT SUBSIST AMONGST THE
DIFFERENT CLASSES OF SOCIETY IN GENERAL, AND
IN PARTICULAR THE INTERCOURSE BETWEEN EM-
PLOYERS AND OPERATIVES.

“And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee.” — RUTH ii. 4.

How lovely is the picture of this Hebrew harvest-field! There is a tinge of inexpressible sweetness beaming forth from that ancient landscape. It was a goodly sight. One would like to have been there when a portly magnate of Israel stalked into his own corn-field, and gravely saluted the laborers in the name of the Lord; when the laborers along the extended row simultaneously lifted up

their bended backs, looked round erect upon their master, and, each with the sweat upon his brow and the sickle in his hand, gladly echoed back his salutation in the name of the Lord ; — an intercourse this between rich and poor, between master and servant, which we love to think of in those patriarchal times, — which we weep the want of in our own.

Two things are conspicuous in the intercourse between Boaz and his reapers, which seem to have in a great measure disappeared from the meetings of employers and employed in modern society ; — these are **KINDLINESS** and **GODLINESS**. In the *fact* of the salutation, and the *form* of it, we observe on both sides a genial glow of *kindliness* ; in the *subject-matter* of the salutation, we observe on both sides a simple, unaffected *godliness*.

Instead of idle wishes for the return of that patriarchal simplicity, which, in the purposes of God and the progress of mankind, has for ever gone by, let us address ourselves, with pains and prayer, to the inquiry how the same spirit may be made to sweeten the breath of a differently-constituted society. This spirit, God-fearing and man-loving, dwelling richly in the hearts, and bursting spontaneously from the lips of rich and poor when they meet together, — this is what

humanity needs, this is the salve for its sore. We mourn the want of it, — we long for the return of it. It seems to have fled from the earth. And yet there is hope concerning this thing, — a hope in God. From him, the Father of lights, cometh down every good gift. All the really good things that ever blessed the earth are treasured up in Christ, and conveyed by the gospel. If we seek there, we shall find. But we must beware of seeking the living among the dead: men do not gather grapes off thorns; neither will they obtain millennial peace on earth, as the result of human philosophy and political combinations.

It has often been remarked, that the Bible, in its histories, doctrines, and precepts, is suited to all nations and all times. Though written by Jews, it is written for the world; though addressed chiefly to Israel, it is framed to suit mankind. Mountains, rivers, seas, do not impede its progress. It has burst through the barriers of race and of language. It has found its way over obstacles that throw back the tide of war. Indeed, these two great works of God, man and the Bible, are in some of their aspects very like each other. Neither is limited to countries and climes; both are intended and fitted to replenish the earth. Man makes his home alike among polar snows

and under tropical heats. In all his wanderings, the Bible seems to address him in the words of Ruth, "Whither thou goest, I will go; and where thou lodgest, I will lodge." It is constructed capable of being man's companion in every journey, and shedding a heavenly light around every human home. As with the breadths of space, so is it with the lengths of time. The Word of God not only follows the footsteps of the emigrant over earth, it also flows down the stream of successive generations. It is as suitable now, in the end of the world, as it was when it began to be uttered by the shepherds of Israel or the fishermen of Galilee. Without doubt there is a progressive development of the human mind, but the race has not yet shot ahead of these ancient records. The Scriptures written of old are still as fresh as a thing of yesterday. Many new discoveries have been made; but the Bible stands unshaken in their midst. The advancing science of modern times has done much to reveal, but nothing to weaken, the rock of its foundation. God's will revealed is as suitable to the highly-civilized condition of modern Europe, as it was to the simple state of Palestine in the days of Boaz or the Baptist. To a monarchy in one age, and a republic in another, it gives forth its saving les-

sons, without partiality and without embarrassment. Alike to the untutored shepherd on the plains of Bethlehem and the most learned astronomer of our day, it gives forth its commands and its promises. To him who counts the earth the centre of the universe, and sees in the heavenly bodies nothing more than lights for this lower world; and to him who measures the distance and the motions of other orbs, and knows that the globe we tread on is, in the Creator's hands, a very little thing,—to both alike, and with equal appropriateness, the Bible proclaims a wisdom that is from above, a way of salvation that cannot be discovered by the researches of men.*

[* The Bible is indeed a fount of perennial wisdom and knowledge. It is not only demonstrated to be so by the history of God's Providence in the past, but it is receiving additional proof in modern development of human progress. We find that as civilization proceeds—as society is continually undergoing great changes—as new phases in human affairs are occurring vitally affecting the welfare and hopes of men—as science is enlarged, knowledge increased, and philosophy becomes more profound, the Bible enlarges its claims upon our reverence and our obedience, and exhibits a length and breadth of wisdom adequate to guide men in the highest places to which human attainments can raise them. They find that as their intellectual and emotional powers become enlarged, the Bible affords an ample field for their utmost exertions;—and not only opens such a field, but demands that it should be occupied. — C.]

The patriarchal institutes that prevailed in the time of Boaz were very different from the political constitutions of modern Europe. The subjection of the servant to his master which prevailed in those days, was very different from the freedom and equal rights of all classes in our own land. But it is not in the servitude of those days and the liberty of ours that the good or the evil chiefly lies. If any one shall condemn the patriarchal despotism, and point to modern political freedom as the cure of human ills, I bid him take a glance at that primitive harvest-field, and behold humanity in one of its most winning aspects, — the rich and the poor meeting together in perfect love. I could point out, on the other hand, many a scene of mutual distrust and hate, where complete political equality is demanded on the one side, and conceded on the other. If, on the contrary, any one shall condemn all free institutions as unsuitable for fallen men, and sigh for patriarchal autocracy as the only form of government adapted to the race, I can show him free institutions really bearing their expected good fruit; and I can point also to quarters of the world where the primitive authority remains with the chief, and yet the roll of the people's history is written, "Lamentation, mourning, and woe."

Human happiness and misery do not turn on the form which the organization of society may assume. With the most perfect political freedom, there may be every thing that galls the spirit and makes existence miserable. With a very defective measure of emancipation constitutionally guaranteed, there may be, in its best sense, the enjoyment of life. It is a baptism by the Spirit that will sweeten and hallow the relations of life, whatever the external form may be into which they have been cast.

The present condition of modern society, as to civil and political organization, is, beyond doubt, an improvement on all that has gone before it. The human race is, in an important sense, advancing. Whereunto we have already attained in the enfranchisement of mind and body, let us hold it fast as a boon, and endeavor to transmit it not less, but larger, to the generation following. On the whole, under the governing and superintending care of Providence, mankind are making progress. Human institutions, like human knowledge, are evolving themselves into fitter forms. The childhood and the youth of the race are gone, at least in the more civilized portions of the earth. The acts and institutes of the nations are gradually laying aside the shape and lineaments of child-

hood, and assuming the aspect that suits the manhood of our being. The regret and longing that seize on some minds for the return of ancient organism to the body politic, are blind and vain. We cannot bring back the old forms, even though we would; we should not, even though we could. Forward we must go, and forward we ought to go. The tide of social, material, and intellectual development will, under a favoring Providence, continue to advance, although, from special causes, and in particular places, there will be from time to time an ominous far-receding wave. The progress, in some of its aspects, has been accelerated in a prodigious ratio of late years. The impetus that it has now acquired, seems fitted to produce in the years coming still more stupendous results.*

In view of the condition and tendencies of society, what is the duty of a Christian patriot?

[* Our author clearly perceives that progress is the order of the day. It is the duty of Christians to unite in this social progress. "Forward we must go, and forward we ought to go,"—but he would have this progress a Christian movement. He would derive its principles and guidance from the Word of God. He understands that the resources of Revelation are not exhausted, and however much those who have preceded us have drawn from that treasury, there remains in it wisdom, infinite wisdom, upon which men may draw for their social progress for ages to come. — C.]

He is not to whine idly for the return of the good old days, when society consisted only of two classes, kind masters and happy serfs; neither is he madly to plant himself in the breach, with the view of stemming and turning the advancing tide. Let believing men, whatever may be their views of the optimism in political organization, fix it as an axiom in their minds, that, *for the highest good of the species, much more depends on the spirit which animates persons than on the forms which institutes may assume.* Let all who hope in God and love their brethren act on this principle, and act together on it. Their time and strength will not be wasted in useless lamentations, or more useless attempts to arrest the very tide of time. They will find in this age and in this land a crying necessity for the help of all the good; but they will find, too, a hopeful field for the employment of all their energies. I don't want to return to the old institutes, for I think our own are better; but I would rather live under the old, or under any form of regular society that ever existed, with the Spirit of God animating its members, than under the freest possible constitution of government, where men full of envy and hatred stood, each in his well-defined, well-defended position, scowling defiance against each other. I would

rather be the reaper of Boaz, a stranger to political freedom, respectfully submitting to the will of my master, yet gladly hailing my master's approach, and with frank confidence returning his kind salutation, than the spinner in one of our factories, possessed of the franchise as well as my employer, — he combining with other masters to reduce my pay, and I combining with other workmen to set him at defiance. Though I delight to bear testimony to the value of free institutions, as far as they go, I proclaim earnestly, that, if there be not the fear of God and love to men which the Gospel teaches and the Holy Spirit inspires, the improved apparatus only serves to increase our misery.

God intends a progress down the generations of the race as well as across the continents of the world; but this is altogether a different thing from the coming of his kingdom. The material and social advancement of nations may prepare the way, but cannot supply the place, of the Lord. To those who expect too much from it, this social progress answers, "One cometh after me worthier than I." The kingdom of God does not consist in certain forms of society. It is not, "Lo, here! and lo, there!" The kingdom of God is within you. If social progress be not baptized with the

Spirit, it is destitute of real good to immortal beings.* When the natural advancement is complete, and the spiritual reformation effected, then may the millennial glory be. When fully developed human faculties shall be saturated in all their actings by the Spirit of the living God, then shall the end be,—the issue of preceding providential dispensations. Meantime, what we most need is *sanctification by the truth upon persons*,—the whole law of God rewritten by the Spirit upon the tables of human hearts. Look at the condition of the continental nations during these three years past, and learn how little mere natural development can do for men. Compare the harvest-

[* If social progress is to be baptized with the Spirit, it must be such progress as is taught in the Word of God. If that Word contains such teachings, the time has come for their full development; for the world is now full of devices for social progress, of men's devising. We must now resort more earnestly to the "New Commandment," which is exceeding broad, and see if it be not adequate to cover the whole ground of human well-being. Let it now be inquired if Christ and his apostles have not left us lessons of social wisdom which teach us how social evils may be extirpated by the force of moral power, without upturning or disturbing injuriously to the interests of society any social edifice. Let all our systems of political economy and social philosophy, and all our theories of politics and our speculations upon human well-being, be examined anew, under the full light of the New Commandment, as stated and developed in the New Testament. — C.]

field of Boaz with the bloody streets* of Rome, Paris, Vienna, Berlin ; and learn, that the smallest measure of human advancement, with the grace of God in the persons, makes a happier community than the very highest degrees of unsanctified civilization.

Consider now, more particularly, the two features that characterised the intercourse between Boaz and his reapers. These are kindness and godliness ;—there is love of men, and there is reverence of God. We need these in their union to sweeten the intercourse between master and man in our own day, and in our own city. These heaven-wrought characteristics, if our spirits were imbued with them, would be found as applicable to the forms of modern as of ancient institutes. Love, divine and human, bedded in the breast, would smooth, and soften, and hallow the connection between manufacturer and operative in the thoroughfores of Glasgow, as fully as it did the connection between farmer and laborer of old in the fields of Palestine. Love, like light, is the same now as it was then,—the same in its origin, nature, and effects.†

* Written soon after the Revolution of 1848.

[† The attentive observer of the progress of human amelioration in its religious and social aspects, is now fully aware that

I. *Kindliness* is greatly to be desired in the intercourse of employers and employed in our day. The master and the men must meet often for the transaction of business that is of common concern. If the meetings be devoid of kindness, they are unpleasant and injurious. The intercourse of human beings, acting with and for each other, without human sympathy, is like the acting of wheel upon wheel in machinery without oil. The wheels strike hard, one upon another. They waste each other, and shake the whole fabric in which they are fastened. The driver wheel harshly strikes and wears the driven wheel; and the driven wheel harshly receives, and reciprocally wears the driver. If the motion becomes quick, and the strokes frequent—tooth upon tooth striking hard and dry—there will be generated at the point of contact a consuming fire. Is not this a

the great desideratum in both respects is a stricter obedience to the command—"Love thy neighbor as thyself." If we obey not this command, we hold but to the half of Christianity. The command to love God, is of no higher authority than the command to love man. There is a difference in the degree of the love, but none in the nature, authority, or stringency of the obligation. Our disobedience in either case is equally fatal. Indeed—"All the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Gal. v. 14. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John, iv. 20. — C.]

picture of the intercourse that we often see betwixt the classes, in a mercantile and manufacturing community? The master distributes his capital to drive the man, precisely as he distributes his steam-power to drive the wheels of his mill. The man submits himself to that power to be driven, compelled to do so by the necessity of having daily bread for himself and his family. In most cases, there is no oil of human kindness poured upon the wheels at the point of contact. The master has no interest in the man; the man feels no regard for the master. Oh, if there were kindness between man and man—a brother's sympathy shown on the one hand, and received on the other—how much more softly would the machine of society move, and how much more productive would its movements be, both to the capitalist and the laborer! How much we suffer from harsh supercilious pride on the one hand, and dogged discontented pride on the other! Here is a noble field for the philanthropist to labor on. He who shall increase the kindness between operatives and their employers, will be a benefactor of his race. All does not lie with the masters, but the initiative is with them. They have more in their power. People speak sometimes of the species advancing on to perfection. Well, perfection

lies farther off than these sanguine renovators are aware of; but those are truly making a step in advance, who treat men in common transactions with a brother's love, and not as mere producing machines.

We shall lose all the benefit of our vast machinery: it will be blighted by a curse, if we use living men as a part of it—if we make no distinction between the most wonderful work of God, and these dead mindless workers which our own hands have set up. If we take the symmetrical limbs, the cunning hands, the contracting sinews, the warm circling blood, the mind, the life, the soul, of a being made in the image of God, and set them in our estimation on a level with the wheels and cranks and cylinders of our inanimate machines—the Maker is dishonored in his work. God is displeased. His law is violated. His image is defaced. Society is out of joint, her motions are uneasy; she is sick, and knows not what ails her. Ails her! Look at this! Man has been pieced-in to complete an engine, that it may spin and weave and make money! Human brains have been weighed in the same balance with the dross that feeds the furnace! You take the girth of a man's soul, as you do of a wrought-iron piston, with the view of ascertaining the

amount of propulsion that may be expected out of it. Both, and both alike, you put under the steam, and work them till they be worn : then you toss them away, and look out for others. *This is the ailment of society. Man is not a brother to man.**

Having introduced the wheel, and found it serviceable, let us employ it to teach another lesson. The wheel that drives is as necessary a part of the machine as those that are driven. Itself is driven by some other and higher power. It would not be good for any portion, if one were removed or disabled. It is thus with the classes of society, especially the employers and the employed. The laborer should not fret against the employer as such. He is part of the organization of Providence. We don't want this wheel that racks you taken out of the way. We want it oiled with holy human sympathy. We wish it to touch you still, and impel you to industry, with such softness

[* Our author advances here opinions at variance with the science of political economy as taught in the schools of our day. This science regards wealth — riches mainly, and discards humane and moral considerations. It excludes Christianity from its path, and claims to put forth all the laws which relate to the formation, distribution, and consumption of wealth — thus rejecting the comprehensive rules of duty which bind Christians every where and in every thing. — C.]

as will be pleasant at the time, and such power as will be profitable afterwards to yourselves and your families.

But how shall we get such kindliness poured out upon the too, too sharp spirits of men, when the classes meet in a bristling array of mutual suspicion and defiance? We must go to seek it in the source of all good.* The sympathy of which we have been speaking is the *second* commandment; in order to reach it we must climb up to the *first*. We must begin at the beginning. The first commandment is, Thou shalt love thy neighbour as thyself. "Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole of man."—(Eccl. xii. 13). We are thus brought to the other leading characteristic of the intercourse depicted in the text.

[* We must seek a remedy for the great social evils of the day in the Bible—we can only find it there. It is in that development of His *commandment* which we find so largely set forth in the teachings of our Saviour. It is there, and no where else, that we shall find the philosophy which can reach the moral and social evils of our day. We have arrived at a point in human history when we must betake ourselves to the application of Christ's precepts to the social condition of men: in no other way can we obey the command to love our neighbor as ourselves, and no other wisdom can reach the evils of which we complain.—C.]

II. Its *godliness*. Look to the subject matter of that kind mutual salutation, and you will find that master and men lived in the fear of God, and were not ashamed to own their religion in each other's presence. "The Lord be with you," said the master: "The Lord bless thee," echoed the men. From the 129th Psalm, it appears that this salutation was common in Israel.

The secret lies here. There would be more of human kindness amongst us, if there were more of genuine faith in God. If, as dear children, we all exercised confidence in the Father, we would find it easier to embrace each other. It is a beautiful characteristic of the Scriptures, that they recognise God throughout. You meet him at every step, not only in direct religious worship, but in the public history of nations and the private intercourse of friends. It is here that our defect lies. In great measure God is banished from history, from politics, from merchandise, from manufactures. God is not willing to be banished from any of his works. In him we live, and move, and have our being. He giveth us life and breath, and all things. He would have holiness to the Lord written on the bridles of the horses, and stamped upon the beams of our machinery. This practical ungodliness is the dislocation that makes

modern society so painfully to halt, notwithstanding all its advantages.

We do not propose that at your desks or your counters you should set aside your ledgers and commence a debate on systems of theology. Every thing in its own time and place. Six days shalt thou labour, and do all thy work; but there is such a thing as laboring in the Lord, though you labor on common materials. There is such a thing as grace dwelling richly in the heart, ever ready to flow forth, but not ostentatiously protruded at unseasonable times. There is such a thing as doing common business in a Christian spirit. There is such a thing as walking about on earth like one who is going home to heaven. Probably Boaz, after that graceful salutation, would go about and give directions to the reapers, like an ordinary farmer. The treasurer of the Ethiopian queen, when he found in Christ crucified the satisfying portion for his anxious soul, "went on his way rejoicing." Doubtless, after that journey to Jerusalem, and that interview with Philip in the desert, he would gather in the taxes, and disburse the revenue of the barbarian monarchy, at once with the accuracy of a man of business, and the tenderness of conscience which characterises the new-born child of God.

We are very low as to the existence of godliness in the heart; and we are still lower as to the manifestation of it in the ordinary intercourse of society. Very little of it is possessed: and even that little is not brought into exercise. A strong-bodied stream will easily sweep away even considerable obstructions that may be thrown in its course; but a driblet trickling in the bottom of a furrow is stopped short, and turned aside by a clod or a handful of straw. There are difficulties in the way of making religion tell on common concerns. These difficulties are in the mean time mountains, although in a day of revival they would be carried away. We are persuaded that few masters are to be found at present who would not be ashamed to acknowledge a sinner's hope in a precious Saviour in presence of their workmen; and comparatively few mechanics, who, if such an acknowledgment were made, would not openly sneer, or secretly impute it to hypocrisy. The two classes distrust each other. Even the religion that they have, they hide in each other's presence.* Alas, the only salve is by a tacit compact kept far away from the sores of society!

[* How much of this distrust and want of mutual confidence among Christians! How little the interchange of doubts and difficulties compared with what should be the nature of our

The motions of the community are jarring and painful, because they are not softened by divine grace. It is a short-sighted policy to shut up religion in churches and prayer-meetings, or even in households. Religion is intended for the world. The world has need of it. Your weary, weary, clanking machinery,—ever going, never resting—how much will you give for this, and what wages will you work for,—the hard edges of that huge, complex money-making machine are sawing into your very flesh and bones. If the name and Spirit of Christ were poured upon your business, your business would not rack you so sore, nor waste you so soon.*

There cannot in the nature of things be a proper intercourse between human beings, if the fear of God and the faith of the gospel do not pervade

daily intercourse! If he upon whose mind a religious doubt supervenes could reveal it frankly to the first intelligent Christian Brother he met, how many errors would be stayed, how many souls comforted! The mere stickler for orthodoxy never doubts—never has occasion to cry, “Lord, help mine unbelief”:—he has no sympathy, therefore, for weaker brethren who hold to the truth with timid and prayerful anxiety, ever desirous of increasing their store. — C.]

[* Ah, what a change in the aspects of business, if Christ's precepts were mingled in its progress! But the application remains to be made—that application has yet to be developed in our religious literature and in the thousand-fold processes of daily business. — C.]

it. How can you treat a man aright, when you have in view only the lowest part of his nature — the briefest period in his destiny? If the only data you take into account be the strength of his sinews and the suppleness of his joints, you will necessarily form an erring estimate of the man. If all that your mind takes in regarding him be his work and his wages — the profit and loss in money of retaining or dismissing him, your treatment of him cannot possibly be right. It is only when you learn to take in the whole man, that your conception can be accurate, and your conduct wise. It is only while you regard men as your brethren, born in sin, and under condemnation — as living by God's permission a day of grace, and going soon to a settled eternity — it is only while you thus conceive of them, that you can act your part aright in the common relations of life. It is generally acknowledged, that without religion a man is not fit for dying: it is equally true, that without religion a man is not fit for living. I would not like to go into the unknown, untrodden valley of death with a religion hastily snatched up for the occasion. I would like to have a religion then which had been tried and found not wanting in the various concerns of a busy life. Faith worketh by love; and this

world of sin and suffering is the appointed sphere of its operation. Godliness dwelling in the soul, and in simplicity brought to the harvest-field, or the workshop, will effect a marvellous transformation on the character of your employment; it will elevate the toil and traffic of earth into a fitting exercise for an heir of heaven.

The conclusion of the whole matter is, — 1. Those who are of the world still bring no godliness to bear upon human intercourse to soften it; and, 2. Those who are born from above bring too little.

1. Those who have no chief end for their souls, and no chief aim of their lives beyond things seen and temporal, bring no godliness to bear on the business of society. You cannot apply to a brother what you have not experienced yourself. The unconverted, whatever may be the variety of their natural dispositions, are themselves a part of a disordered, dislocated world. Its motions are uneasy; its several parts tear one another as they turn round. Blow after blow chafes the spirit and sears the conscience. Sorrows, disappointments, vexations, come rolling on like the waves of the sea; but the sorrows do not soothe and heal. Their common effect is to make the disappointed remove his trust from men, without

enabling him to transfer it to God. The description given by an apostle suits all unrenewed men better than they are willing to allow, — “living in malice and envy, hateful, and hating one another.” It is a poor, weary life, friends; the gains at the best are but small. Even those who do succeed in making money, experience many secret heartburnings, and encounter many painful collisions. The money which they make is a poor substitute for the blessedness of doing good through life, — for the blessed hope in Jesus at its close. The many things most unmercifully cumber a man as he journeys over earth, and they treacherously leave him portionless as he enters on eternity. One thing is needful. If you are not working for God, you are idle; if you have not gained your soul, you have lost all.

2. Those who are born from above bring too little godliness to bear on the common interests of life. In so far as this backwardness is caused by a low spiritual state in the persons, it does not properly come under notice at present. It is not argument that is needed, but prayer. We must have recourse to the ancient weapon of the church, ever ready. We must awaken the cry, “Wilt thou not revive us again?” And when the grace which Christ gives shall be in his people a well

of living water, it will spring up unto everlasting life, and flow out a refreshing stream. But, in so far as Christians keep back their Christianity from the thoroughfare of human life, on account of a despondent feeling that it would be of no avail, I venture to suggest that it is a serious practical error. In the first place, duty is ours, and results belong to God. Our own expectations of success are not the measure of our obedience. And farther, the argument from want of success is unsound. Practical withdrawal of Christian influence from our marts and manufactures, is the *cause*, and not the *effect*, of the general indifference of which we complain. Most firmly do we believe that every Christian man who tries to make his religion bear on business, will succeed in very proportion to the prudence and perseverance of his effort; more especially Christian masters, who have a number of men in their employment, could do much if they would. If you point to the present alienated and suspicious state of the workmen's minds, and excuse your neutrality by averring that your motives would be suspected and your advances repelled, what is this but to say, The need of Christian influence is great, and therefore we will entirely withhold it? This is not the attitude to be taken by a disciple

of Christ. If he had retired from the field on the plea that His first advances were not welcomed, where now would have been the hope of this miserable world? He has left us an example that we should follow His steps. Besides, the subject is really not so hopeless as our indolence would represent it to be. If the essence of that farmer's salutation on the fields of Bethlehem were transfused into the hearts and lips of Christian masters amongst us, it would certainly win a kindlier response from many an artizan who is at present regardless of his master, because he thinks his master is regardless of him. If the ancient watchword, "The Lord be with you," should become the honest utterance of the masters' conduct in their dealings with the men, it would awaken yet the ancient echo, "The Lord bless thee," even from that frowning array of what you think rocky and unimpressible hearts. We have no right to give up the masses as conclusively indurated, and incapable of being fused again into one with the other portions of the social body, until we have made greater efforts than this generation has yet seen to melt them, by heaping Christian love and human sympathy as coals of fire upon their head. We have no right to pronounce the subject impracticable until

we have tried it; and, in point of fact, those who are doing nothing, most confidently cry out, Nothing can be done. When we have done all, we shall be, as to merit, in the Lord's sight, unprofitable servants; but if we really do all that is in our power to do, he will not leave us unprofitable servants as to the success of our efforts for the good of men.

I am aware of one device whereby Christ's true disciples are often rendered silent. Very many men of good standing and reputable character assert frequently, confidently, and in precise terms, that religious people are less to be trusted in business than those who make no profession. This, I have no doubt, is one of the old serpent's lies, invented and propagated in order to silence the voice of disciples in the world's market-place, and allow Mammon to retain undisputed possession of the field. No one denies that there are hypocrites who endeavor to make gain by a Christian profession. From the nature of the case, their profession is loud and obtrusive; therefore, when their duplicity is discovered, it obtains much notoriety. Those who suffer by the pretender to religion, if they know not the power of it themselves, very naturally, but very illogically, conclude that professors of religion are not to be trusted. They

would not make so great an error on other subjects. Their hasty and erroneous conclusion shows that religion touches them somewhere upon a tender place. Why are they so glad of an opportunity of dealing it a blow? Is it to weaken an adversary? Of necessity the religion of Christ is felt to be the enemy of the man who neglects and despises it. In so far as that man feels it at all, he feels it an arrow in his bones; he is fain, in self-defence, to get something that promises to blunt its point and weaken its power.

It is against reason and common sense to say that religious men are less to be trusted in business than others. The very existence of hypocrisy proves the power of the truth. If there were no real Christians, there would be no hypocritical pretenders. Those who cheat their neighbors under the cloak of a religious profession are, of course, insincere Christians, for they are acting in direct opposition to the known laws of their faith. Demonstrably they assume the profession of Christianity, while they are destitute of its power. But, if it were true that religious men generally are, in point of fact, not to be depended on for honesty, no wicked man would assume the disguise. The false pretender finds a profession *profitable*, otherwise he would not assume it. But if

Christians, on the whole, are less honest than sceptics and worldlings, it would be a losing game for the hypocrite to adopt the Christian name. Merchants are sharp enough in matters of their own interests. If Christians were as slippery as their adversaries represent them, society would not be troubled with swindlers under a religious garb. If no gold sovereigns were in circulation, no base sovereigns would be uttered ; for this plain reason, they would not go. If there were not a real religion in the church, whose truth is felt by the world, no selfish adventurer would be found plying his vocation under cover of its honored name. It would not pay. There is true religion in contact with the world, in spite of the world's awkward attempts to deny it ; but, Christians, there might, there should be a great deal more.

But the best way, after all, of making the world *feel* more of our religion, is to *have* more of it. When Moses was long in the mount with God, his face shone before the people though he wist it not. So, if we be much in the secret of the Lord—exposing our souls in communion with God to the light of his countenance, men, when we mingle with them, will take knowledge of us that we have been with Jesus. If we live in Christ, and walk with him ; if we habitually realize the re-

demption of the soul as very precious, and the danger of all who are out of Christ as very great; if we pass through life as strangers and pilgrims, and display the bearing that beseems the heirs of glory, the evidence of our faith will in some way be felt by our neighbors. When our spirits touch theirs in common intercourse, they will feel somewhat of the gentleness of Christ. Thus might Christians be the salt, which, though it sharply irritates at first, is, in the end, the sweetener, preserver, refresher, of a soured, self-tormented, corrupted, decaying society.

“Blessed are the peace-makers, for they shall be called the children of God.”

LECTURE II.

COVETOUSNESS—ITS COMPANY AND ITS CHARACTER.

“Mortify therefore your members which are upon the earth ;
fornication, uncleanness, inordinate affection; evil concu-
piscence, and covetousness, which is idolatry.”—COL. iii. 5.

COVETOUSNESS is simply a thirst for gain, not necessarily accompanied with the envy that would unjustly possess itself of what belongs to another. When that thirst burns in a man's breast, he must make some effort to obtain relief. He must try either to extinguish it, so that it shall not make any demand, or to satisfy the demand which it makes. He must either starve it by a religious self-denial, or feed it by a carnal indulgence. Mammon still maintains his place as the god of this world. His is not merely a pageant throne—a nominal sovereignty. A very great proportion of our more respectable citizens do him homage and obey his laws. His service is hard, yet his subjects are loyal; they groan beneath their burden, and yet daily add to its load.

I speak not here of the multitude, on the other extreme, who live like the beasts that perish, and

never look beyond the present hour; but of the class who are clear from the charge of improvidence, too many are caught and carried away by the passion for making money. The wide prevalence and disastrous effects of this raging appetite, are sufficient to alarm any one who has the prosperity of his country at heart. It sweeps over the land like a flood, and its course is marked by the desolation that it leaves in many a heart and many a household. When this passion is permitted to swell in the bosom of one man, its consequences are not confined to himself, or even to his family. That lust produces a desolating surge, that spreads far and wide over the neighborhood, submerging suddenly many a happy home—making beggars of a multitude who were dwellers in security. This sin, like others, brings suffering in its train, and the innocent suffer with the guilty. The burning lust of gain, cherished and brooded over in the hearts and at the desks of Mammon-serving men, bursts forth at last with a power which themselves cannot control, and shoots like a fiery meteor through the city's crowded and helpless population, leaving behind it a hideous trail of hopes disappointed and hearts broken—silent distrust and angry recrimination—industry laid prostrate and inheritances alienated—orphans naked and widows in want of bread.

We are in amazement. We are kept in perpetual alarm. Before we have recovered from the effects of one unexpected blow, we are stunned by another. When we go forth in the morning, it is with anxiety that we meet a friend, or open a newspaper. We know not whence the next stroke may proceed, or where it may fall. Matters seem verging to that state in which no man can trust his fellow. We begin to ask, is there aught of fixed principle or fair dealing among men; and some, distracted and overwhelmed by the inextricable maze of deceit, and greed, and stupidity, and dishonesty, with which they are surrounded, may be tempted to cry, "What is truth?" *

Among the elements of the nation's greatness lie the seeds of its sure decay. The very abundance of our material resources, and the very excess

[* The picture here given of this present world is at once truthful and alarming. How much do professed Christians contribute to fill up the sketch? Where shall we find the Christian doctrines which unfold to men their special duties in their intercourse with men? Where is the Christian social science which should leaven this whole mass of worldliness? Christ has left us the laws — the principles, which reach the case; where is our commentary? What man will pretend to say that any adequate exposition of Christ's teachings, in their bearing on the social philosophy and daily avocations, has yet appeared? — C.]

of our mercantile enterprise, seem to be forcing into earlier maturity the vices that will lay our glory in the dust. "Righteousness exalteth a nation, but sin is a reproach to any people." The sin of covetousness, cherished by its own success into enormous magnitude, is even now working the ruin of this people. The church shares with the nation in the rottenness of root, and shares also in the danger of a downfall. The condition of Judah in Jeremiah's time seems the counterpart of our own: "I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them, every one is given to covetousness." — (Jer. vi. 11-13.)

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." — (Isa. lix. 19.) The Spirit of the Lord is beforehand with the enemy. Already in the Scriptures a standard has been lifted up against

every onset. There is no effort of the wicked one that has not been foreseen by the Lord, and foretold to his people. Before they call, He has answered them. So bulky an object was covetousness in the future of Christ's church, when the prophetic spirit looked down the ages, that warnings against it must occupy a prominent place in the written Word. Accordingly, when we turn to the Scriptures, we find that in this, as in other things, faithful is He that calleth us. He has given us line upon line, precept upon precept. It would be well for the members of the church in this land, and in these days, to remember oft the words of the Lord Jesus, how he said, "Take heed, and beware of covetousness."

In the present lecture I propose to point out two things in connection with covetousness, both found in the text, and abundantly corroborated by other Scriptures.

These are : —

I. What it is associated with ; and

II. What it is declared to be,

Its *Company*, and

Its *Character*.

It is associated with *fornication and all uncleanness*, and

It is declared to be *idolatry*. We know it by

the company that it keeps, and the definition that has been assigned to it in the Word of God.

I. *It is the companion of adultery.* In the text the two stand chained together, exposed to the gaze of every generation as it passes by. You observe, that under different names these are the two things that occupy the verse. This text of the Word brings forth fornication and covetousness to be condemned in couples. The conjunction is too pointed, and too frequent in Scripture, to allow the supposition of accident. Observe some instances of the juxtaposition of these two things that at first sight seem not very similar. The same apostle unites them in 1 Cor. v. 11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous." Again, Eph. v. 3, "But fornication and all uncleanness or covetousness, let it not once be named among you as becometh saints." See to the same effect the judgment of another apostle, 2 Peter ii. 14, "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children."

When a man has plunged into some vice to which the fashion of the day gives countenance,

he is indignant to find that the law affords him no indulgence, but makes him stand side by side with more vulgar convicts. It is so with covetousness—the thirst for gain—in this impartial law of the Lord. Of design and habitually it is made to pair off with one of the most loathsome vices that our fallen nature knows. It is not without a reason in their own nature, as well as an advantage in giving effect to the admonition, that the Scriptures associate them so closely as kindred sins. There is a real similarity of nature which suggests and justifies the classification that obtains in the Bible. It is the principle that like draws to like, and not a mere arbitrary juxtaposition that has produced the phenomenon exhibited in these texts of Scripture. The names are associated, because the natures are similar.

In pointing out that similarity, I have an object in view analogous to that of the judge, who, finding a certain crime so favoured by fashion that it is scarcely accounted criminal, pronounces the sentence of the law against the man who has been convicted of it—sets him up side by side with another ruffian, meaner, but not more guilty—shackles the two together—and marches them off to the same punishment. The aim of the judge is to strip a favorite vice of the respecta-

bility that a distempered fashion had invested it withal, and to cover it with the shame that naturally belongs to it; so, finding the sin of covetousness screened by the numbers who practise it, and almost raised into a virtue by the goodly character they bear, I desire to drag it down from the place which it has impudently usurped, and chain it to the comrade assigned to it by the Lawgiver and Judge of men.

Observe, now, some marks of kindred between these associated sins, —

1. Covetousness — that is, a greed of gain, a haste to be rich — is like the sin of uncleanness, in that it is the unlawful direction and acting of desires that are not in themselves unlawful. It is in this peculiarity that its great strength lies. All the anxious purposes and busy actings that the lust of gain wields to compass its own end, are lawful instruments, and may be lawfully employed. They are called into existence, and set agoing in the service of a virtuous industry; and then they constitute an agency already organized to do the work of the demon who glides in and assumes the control. There would be comparatively little danger of a province rising in formidable rebellion against its prince, if the constitution of its government from the beginning provided

that no soldiers should be raised and exercised within its borders. In such a case, the very first band of men that should come together would be accounted, and would be, an overt act of rebellion. The power of the sovereign would be employed to crush it in the bud. But if it were permitted and required by the constitution that this province should raise and maintain an effective army, on its own territory, and under its own officers, the army raised without suspicion might more readily be employed to enforce a disloyal claim. It is thus with the whole apparatus of virtuous industry. A man is not only permitted, he is bound to ply his handicraft, or prosecute his merchandise. With a view to the support of his family, it is his duty to strike out vigorously on some of the lines that lie open to enterprise in this great commercial community. The complex apparatus of the manufactory and the counting-house is there. It has been innocently — dutifully constructed and set in motion; and it is this ready-made machinery of virtue that an insidious vice seizes, and controls, and perverts. Who shall tell the moment when the goodly apparatus ceases to be impelled by virtue, and begins to be impelled by vice? Who shall tell how far this prosperous merchant is pleasing God by industry, and how far pro-

voking Him by covetousness? The inner chamber where the whole is set in motion is the human heart; and who can search it but God? When the evil spirit enters and takes possession of the powers that industry had wielded, it is a stealthy entrance. He enters in disguise. He has accomplices in the penetralia of that heart before him. Those desires within that would not admit of waiting, knocking Jesus, open at the whisper of Mammon. The whole operation is conducted under cover of a consummate hypocrisy. The banner of industry still floats aloft on the flagstaff of the busy manufactory. When Mammon gets the power, he allows others to retain the name. The change has taken place—a change characteristic, vital, permanent, and yet no one knows. It will never be known till the day reveal it, at what precise moment and by what particular means the change was effected, and yet the change is fraught with consequences great as the soul's worth, and lasting as eternity. The love of money has now taken the place of a God-fearing, man-loving sense of duty as the motive power in this man's soul. The affections and energies of an accountable, immortal being, that started in a virtuous effort to win daily bread, and seem to be so employed still, are now animated by a sordid

lust, and prostituted to objects hateful to God, and hurtful to his creatures.

Such is the insidious nature of this sin. Emotions and energies that are in themselves innocent, and that may be innocently put forth on lawful objects, are secretly turned aside; and, without any change in the outward appearance, are possessed by an unclean spirit, and wasted on low grovelling efforts that degrade and torment the man. Do we guard this exposed side? Do we watch and pray that Satan may not here obtain an advantage over us? What though we make money? If we lose our souls in making it, there will appear a loss on the transaction in the day when the books are opened—a loss total, irreparable, eternal.

2. The sin of covetousness is like its associate, in that it grows by indulgence. Unlawful gratification strengthens the appetite. It grows by what it feeds on. The progress of indulged lust constitutes a horrid picture. I shall not here track its footsteps over the slimy path by which it leads an immortal down to the second death. But the progress of covetousness is like it—more like than money-loving men are willing to allow. To yield up the soul to the love and pursuit of money, produces the same effect as the other and

kindred debauch. The desire of the mind, as well as the desire of the flesh, is inflamed by tasting its unhallowed gratification. It burns in the breast like a fire, and fuel added increases its burning. The more that you throw into this raging appetite, the more it craves. It bursts through the restraints of reason and the suggestions of policy, as Samson did through the green withs that bound him. I might adduce instances of the passion culminating into madness; but it is not necessary. Examples are patent to every eye. The world teems with them. The man who makes money an object to be aimed at for its own sake, instead of an instrument to be employed for the sake of the comforts it procures, is by common consent called a *miser* (miserable one) — evidence “that will not out,” indented on the very language of mankind, to prove that Mammon first entraps, and then tortures his victim.

You would be afraid to dally with approaches to lasciviousness. You would dread lest you should be caught, and carried down and die. You know of the strange woman that “her feet go down to death, her steps take hold on hell.” — (Prov. v. 5.) You therefore hear God’s word, and fear, and depart from evil. You avoid it, you pass not by. But the two lusts are born brothers.

Covetousness and uncleanness are brethren in iniquity; and while you would not venture within reach of the one, will you cherish the embrace of the other? It will matter little whether you be debauched by this vice or by that, if your soul be debauched and destroyed. If at the last you lift up your eyes in torment, it will afford no consolation to reflect that you had the countenance and company of a multitude, in the unsuspected and respectable sin that beset and overcame you.

3. Covetousness is like the other sin, in that the least incipient indulgence displeases God, and sears the conscience. Although the disease may never grow to such a height that men will call you a miser; yet He who looketh on the heart is angry when he sees a covetous desire cherished there. He who has said, Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, has not a more indulgent rule whereby to judge this kindred sin. In the balance of the sanctuary both will be weighed, and alas! how many of this community will in that day be found wanting on the score of loving money, who kept far away from the less reputable vice!

On the whole, upon this head, I fear there is a leniency of judgment abroad in regard to the sin of covetousness, which the Scriptures do not sanc-

tion. In particular, of these two sins which the Bible makes equal in guilt, equal in punishment, this community selects one for special indulgence, and almost arrays the abominable vice in the garments of a virtue. I have pointed out that in fact the Scriptures set them side by side; and that in nature they are essentially alike. What God hath joined, whether good or evil, let no man put asunder. Let that which is classed with the filthy in the Word of God, be classed with the filthy in the estimation of men.

II. *Covetousness is defined to be idolatry.* After looking to the company that it keeps, we inquire into the character that it bears.

“What saith the Scripture?” (1.) The Spirit in the text speaketh expressly, it “is idolatry.” Other portions less directly, but not less surely, teach the same doctrine. For example:—(2.) “Ye cannot serve God and Mammon.”—(Luke xvi. 13.) These two are principals in the contest for sovereignty in the human heart. Submission to Mammon is the rejection of God. When that enemy enters, he enters as the rival of the Almighty. The devotion of one’s soul to the making of money, is more than a violation of scriptural precepts; it is the creature renouncing his alle-

giance to the Creator—the thing made casting off the authority of God his Maker. (3.) “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God.”—(1 Tim. vi. 17.) The same two appear here, and they are set in opposition. It is a struggle for a throne, and both cannot win. The triumph of “uncertain riches” in the competition for a man’s heart, is the dethronement of the living God. If riches get in, as in point of fact the habitual trust of the heart, they come in place of God, and in defiance of him. (4.) “If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge; for I should have denied the God that is above.”—(Job xxxi. 25–28.) Here the identity of covetousness and idolatry is assumed. In the mind of that ancient God-fearer, they stood side by side as forms of the same fundamental iniquity—the creature casting off the Creator—choosing a portion other than God. Confidence in gold, and worship of the sun, are

classed by Job as mere varieties of the same idolatry. These instances are sufficient to show what rank the Scriptures assign to the "love of money," among the manifold transgressions of men.

Consider these things. What hath the Lord spoken? Hear ye him: "I the Lord thy God am a jealous God; I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—(Isa. xlii. 8.) It is not the form or the name of the idol that he regards, but the heart-homage of the worshipper. It is not the height of the image, or the preciousness of its material, or the lowliness of the body's bowing down: it is the immortal spirit that God has made admitting another than God to the inmost and uppermost place where He claims to be; it is the secret passion of the soul glutting itself on gold; it is this that stirs up His jealousy, and makes His wrath burn like fire.

This leads us back again, to the topic of the first head,—indeed the whole Scriptures lead to this. You cannot illustrate the nature and guilt of idolatry without comparing it to uncleanness, for the Bible throughout does so. If we be God's people, redeemed and renewed, He stands to us in the relation of a husband. He has betrothed his church to himself in everlasting love and faithful-

ness, and He will endure no rival in the supreme affection of a saved soul. It is only in this point of view that you can perceive the essential identity of covetousness and idolatry. In both cases it is the soul's prostitution in an unlawful embrace of forbidden love. Our Maker claims to be our Husband; but the act of covetousness casts him out dishonoured and despised, while the soul is given over to a despicable intruder in an affection which, though forbidden, is felt to be sweet,—an indulgence which is greedily swallowed, and speedily resorted to again.

In thus endeavoring to characterise covetousness—the love of gain,—I am painfully aware that the description given, though true, may glide through the mind, pass off from the memory, and lodge no conviction in the conscience. To the quickening Spirit I must look for the power that will penetrate the defences of a covetous heart, force forth from its inmost fold the eager question, “Lord, is it I?” and give back the answer, “Thou art the man,”—printing it so deep, that the whole current of the world's course rushing over it will not be able to efface it again. To that Teacher I desire to commit those lessons on covetousness that I have drawn from the Word. The subject now broached in its main principles I hope to

follow out, in subsequent lectures, into practical details. But even in the mean time, and before we part, let me ask you — whether rich or poor, young or old, male or female — to examine what place you have allowed the love of gain to hold in your hearts. God is not mocked. He will not be satisfied with a respectful word, while another enjoys the real homage of your soul. Will you dismiss the Heart-searcher, as you do an unpatronized applicant for your bounty, with a polite word and a wave of your hand, and sit down to your desk again, glad that the unwelcome demand is silenced,—the unwelcome intruder out of sight? If it be true that God is treated thus,—that your wages and families, your manufactures and merchandise, claim and get all the relish of your souls, what will your fair words avail when your Maker meets you not as a man? You may try to forget the lifetime of idolatry, but in the book of judgment the record of it remains. “All flesh is grass, but the word of God abideth for ever.” According to his own Word, and not according to your fond wishes, the Judge will decide. He marks you down idolaters, and blots you out of the book of life. Amid all the formalities that prevail, two things are real: viz.,—(1.) The devotion of a worldly mind to its gains; and, (2.) The

wrath of God against such an idolater. The superiority that the love of gain has gotten in the mind of Mammon's servant, its mastery over the man, and the trampling down of Christ and his salvation to a lower place, are a real transaction; whereas the "Lord, Lord" of such a worldling's prayer, his attendance at church, his sitting at the communion-table, are not real, are not true; and the judgment of God is according to truth, against them that do such things, — according to the reality, and not according to the pretence.

How much money, then, may a man have, and yet be a Christian? how great a fortune may he enjoy in this world without cutting himself off from the inheritance in heaven? All that the Lord gives him, even to the half of the world. Seek first the kingdom of God and his righteousness, and you are permitted freely to enjoy all his bounties. If One be your husband, all these may be the glad attendants on the chaste spouse of the Lamb. All things are yours, if you are Christ's.

LECTURE III.

MONEY VALUED AT MORE THAN MONEY'S WORTH.

“And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.” — LUKE xii. 15.

SOME vices are contrary to and inconsistent with other vices. In the providence of the Almighty, the flood of evil that has deluged the earth has been circumscribed within narrower limits by the opposite and mutually destructive character of its main ingredients. There are some sins so incongruous in their own nature, that they cannot flourish together in the same heart. The indulgence of one shuts a person out from the enjoyment of another. When you have once chosen your course, there are some kindred lusts that feed and strengthen each other; but, as to the choice of the course, there are certain main lines that for the present start in opposite directions, though they meet at last in death. There are two main paths that lead to destruction, and

Satan cannot make even his most willing subjects go by both. In avoiding the strait middle path that leads to life, you may turn on the one side into the vices of *dissipation*, or on the other into the vices of *covetousness*; but those who serve the same master, and travel to the same end, do not keep company by the way. The bloated libertine in his haunt, and the precise worldling in church, are far apart from each other. They do not travel in company. The two paths are converging, and will meet in the grave; but in the mean time they are distant. The same rebuke will not meet both the wanderers. We must divide the Word to correspond with the divided paths in which the destroyed go. It is true, as was shown in the preceding lecture, that the *vices* are, in their nature, closely allied: but it is equally true that the *vicious persons* are, in position, generally kept far asunder.

In one audience, it is the duty of the preacher to level the most of his strokes against the vices of dissipation; in another audience, it is his duty to level the most of his strokes against the vices of avarice. If I were called to bear witness for God in the wretched haunts of vulgar vice, I would cry aloud, "A drunkard shall not inherit the kingdom;" but in this assembly it is necessary

and at least equally seasonable to cry, "Take heed, and beware of covetousness." My object at present is not at all to restrain the reckless spend-thrift, or awaken the drunken rake. These are not within hearing. I come forth with the Word of God in my hand, to meet and arrest some who are hastening to the same end, while they do not suspect it, because they are travelling far apart, and in more respectable company. My design at present is to deal exclusively with that passion for acquisition, that thirst for more, and effort to gratify it, wherewith the old serpent is fascinating the multitude from the upper strata of society, and drawing them, like silly fluttering birds, into his very jaws. It is known to the Lord who of this assembly have been ushered into the liberty wherewith Christ makes his people free, and who are still led captive by Satan at his will; but of those so led I think it probable that a much greater number are led by a covetous love of the world, than are led by a dissipated indulgence in less reputable sins. I think, therefore, that I am speaking a word in season when I reiterate in your ears this warning from the lips of the Lord, "A man's life consisteth not in the abundance of the things which he possesseth."

I shall arrange the exposition of this text under two heads:—

I. The moral and spiritual condition of an individual or a community that calls forth such a rebuke from Him who knows what is in man.

II. The meaning and application of the rebuke so called forth.

The first uncovers the ailment; the second administers the prescribed cure.

I. *The ailment:—The spiritual condition of men, which draws down this reproof from the Lord.*

The rebuke recorded in the text rose originally out of an example of selfish worldliness, manifested in circumstances well fitted to show the grovelling nature of the passion, and the power which it wields over its victim. To the assembled people, Jesus the Prophet is presenting God,—Father, Son, and Spirit (ver. 5–12): the Father as God over all (ver. 5–7); the Son presented to sinners to be received and confessed (ver. 8, 9); the Spirit, the last Teacher, after whom there is none to strive with men (ver. 10–12). The Prophet paused. He had poured out the great things of the everlasting covenant on the listening ears of needy men, and you would expect to hear,

when his voice had ceased, the cry of an anxious inquirer, "What must I do to be saved?" Instead of this, a wretched earth-worm, full of his gains, and watching his opportunity, exclaimed, "Master, speak to my brother, that he divide the inheritance with me." It was in reference to this inopportune display of the ruling passion that the Lord uttered the memorable words, "Take heed, and beware of covetousness." It is worthy of notice, however, that while he gave a specific answer to the person who had made the request—"He said unto *him*, Man, who made me a judge, or a divider, over you?" (ver. 14)—the instruction suggested by the display of this man's avarice is addressed to the whole multitude: "He said unto *them*, Beware of covetousness." We have here the example of the Lord for taking a lesson from one who is far gone in a specific vice, and applying it to those in whom it has not yet manifested itself,—who may be only dallying with its earliest approaches. On the authority of this example, and without farther reference to the original case, I proceed to draw from similar displays of worldliness a similar reproof.

The reproof was uttered on the assumption that a wrong estimate was prevalent on that most momentous question, *What life is, and how it*

should be spent. How is this question practically settled in this community at the present day? What do men aim at? what do they live for? what do they value on the one hand, and despise on the other? In the bustling intercourse of this community, what class of interests is zealously attended to, and what class of interests is allowed to go to the wall? If I describe the age as a self-seeking, money-loving age, I do not mean to say that the description is applicable to all without exception. There are even now some — perhaps many more than a short-sighted and peevish prophet would be willing to believe — who have not bowed the knee to this Mammon-Baal. There are many amongst us of the Lord's servants toiling away as busily as others in the traffic of earth, but whose treasure is in heaven, and whose hearts are there too. The Lord knoweth them that are his. They are safe in his keeping while a reproving word is cast indiscriminately abroad. I speak of a state of things that is common, indisputable, notorious. The world is steeped in covetousness, and the church is deeply tinged with the same spirit.* Perhaps the community of this land is

[* The Scottish Clergyman seems willing to allow us in the United States a pre-eminence in the sin of covetousness. We might say much in our defence — but where both are so deep

more money-making, money-loving, than that of any other country on the face of the earth, except the United States of America. The Americans seem to be in this matter very like ourselves. There is a world of meaning in the sarcastic proverb which has gained currency regarding that country, that "the god of America is the almighty dollar."

The precise point with which we are at present concerned is this: AN ERRONEOUS ESTIMATE OF WEALTH PERVADES THIS COMMUNITY. Money is valued at more than money's worth. This lies at the root of the evil. The high esteem in which money is held, gives impetus to the hard race with which it is chased. The aim follows the estimate.

in the mire, we had better not discuss the degrees of our sin. We should like to know if the Church in Scotland—even the professed friends of Christ, are not a little more than "*tinged*" with this transgression — we should gladly be informed what the responsibilities of the church in Scotland may be for the covetousness of that country. We would not dare to measure or to delineate if we could, the responsibilities of our churches in this respect. Just imagine for a moment that Christians, laying aside their covetousness, should exhibit to the world a specimen of their Master's kindness and beneficence, how would the hardness of the world melt before the exhibition! Does any one exclaim, This is a slander on Protestantism! We can but refer him to the author for the strength of his expression, "*deeply tinged*." Certain it is, that in proportion as covetousness prevails, love is absent, and Christianity falls short. — C.]

Whatever is in a community by common consent accounted most valuable, will be practically followed with the greatest eagerness. A false reckoning has been cast up as to where the chief good of a country lies, and the mass is moving on in a direction many points aside from the course of safety. The public mind is in error to an appalling extent in the value that is set on gold, and consequently in the busy market of life men pay too much for it. They give away for it that which is far more precious than it. One of the oldest memories of my mind relates to a case entirely analogous. The event lies far back in childhood—I might even say infancy. The French prisoners in a Government dépôt (now the general prison at Perth), were allowed to hold a kind of fair, where they sold from within their railings a variety of curious articles of their own manufacture, to visitors whom curiosity had attracted to see the strangers. Thither I was taken one day, with all my money in my pocket, to see the Frenchmen. During a momentary absence of the person in charge, I set my heart upon a rude bit of wood daubed with gaudy colors, and called Napoleon. The man who possessed it, seeing me alone, accosted me, told me in broken English that nothing could be more suitable for me, and

offered to sell it: at once I gave him all the money I possessed, and carried off my prize. Search was made for the man who had cheated me, but he had disappeared behind his comrades, and we never saw him more. I was obliged to return home with a sad heart, and an empty hand, destitute of sundry useful articles which I had been led to expect, and which my pence would have purchased, if they had been rightly laid out. I distinctly remember yet the deep melancholy that came over my spirit, as the reality came home to me that the money was gone, and that there was no remedy.

It is lawful to obtain a lesson by comparing great things with small. Men are like silly children in the market-place of life. They are taken by the glitter of a worthless toy. They buy it. They give their all for it. If you give your time, your hands, your skill, your heart for wealth, you are taken in. Even the wealth you have obtained cannot be kept. Death will make the veriest miser disgorge his gains, if some minor disaster do not strip him before the last enemy appear. It is the foolish estimate of wealth that ruins us. We are surrounded by sharpers that prey upon our ignorance. If we could really learn the worthlessness of the glittering thing that they

expose to dazzle us, we would be safe in the midst of the throng. This habit of accounting money the principal thing, a habit caught up in childhood from the prevailing tone in society, and strengthened by the example of those whom the world honors—it is this that lays bare our defences, and makes us an easy prey to the destroyer.

Those who have money usually plume themselves upon the possession of it, without reference to any other claim on the respect of mankind. Simply in virtue of their gold, they take a high place, assume an important air, and expect the homage of the multitude. A rich man is often found expecting deference on account of his riches, whether he has inherited them from his ancestors, or acquired them by his own industry. The only difference seems to be, that he who has no merit of any kind in acquiring the possessions, holds his head still more high than the man who has amassed an equal amount by his own exertions. A rich man will despise a poor man, though the poor man inherits a nobler genius, and leads a better life. But it were a small matter what the rich man might think of himself. The only question of importance to our present purpose is, in what estimation is he held by the community? If

his claim to superiority on the ground of what is no personal qualification at all, were ridiculed by the unanimous voice of a discerning public, the claim might stamp himself a fool, but would leave no imputation on the sagacity of his neighbors. Here, however, the state of the facts will afford us no consolation. The claim *made* might expose the folly of a few ; but the claim *conceded* fastens folly down as a general characteristic of the community. Every section of the population may be conceived as consisting of the rich man, and his neighbors who are not rich. He looks down upon them. That is a small matter. It would not bode much harm to the commonwealth if it stood alone. A more ominous circumstance is, *they look up to him*. The people look up to the rich with a great variety of feelings indeed : some with ignorant, undefined awe ; some with unmanly adulation ; some with a cunning, cringing selfishness ; some with ambitious emulation ; some with discontented envy ; a great specific variety there is in the feelings wherewith the rich man is regarded, but generically they are all the same—they are a *looking-up* to the rich man on account of his riches. How few there are who will measure the man by his soul—who will neither fawn upon wealth, nor envy it—who on account of it will neither set its

possessor up nor down—who, in judging of his character, will ignore altogether the accident of his weath, and award the honour which is due to the *man*, according as he fears God and does good to his brethren !

I repeat it ; there is a most diseased overgrowth in the estimate of riches, in the minds both of those who have, and of those who want them. If a man with a gold ring and goodly apparel come into our Sabbath assembly, we do not then and there single him out in any very remarkable way to set him in a good place. Perhaps I might say—for there is no profit in giving overcharged pictures even of our own vices—that an aged reverent worshipper, who in evident poverty should enter one of our Christian congregations, would have more deference paid to him than one who was distinguished only by his riches. So far, well. It shows the power of God's Word, and the effect of bringing men near the All-seeing. In God's presence, where any sense of it is realized, men dare not manifest so much respect of persons. But this estimate, acted on in the courts of the Lord's house, is forgotten in the world. There, money carries the day. Some would permit a poor saint to sit beside them at the Lord's table, who would not permit that poor saint to sit beside them at

their own. Nay, more, there are many, not themselves given to vice, who will admit vicious men into their houses and tables for the sake of their riches. Parents will cherish in their families, and honor before their children, a profane rich man, a Sabbath-breaking rich man, a drunken rich man, a licentious rich man. In the practical estimation of this community, riches cover a multitude of sins.

I was much interested in observing a comparatively healthy moral tone in some of the newspapers on this very subject, in connection with a case that obtained great notoriety in England not long ago. A person had amassed large sums of money by dishonorable practices. When his dishonesty was discovered, a very great cry of execration was raised against him by the thousands of disappointed speculators whom he had duped. At that crisis, a portion of the public press, without attempting to disguise the shame of the culprit, turned round upon the sufferers with the merited rebuke, that the man, as long as he was accounted rich, was flattered by all classes with an adulation the most disgusting,—and all for his wealth alone, inasmuch as his admirers could not point to any noble quality of his soul, or any noble deed of his life. They did not begin to

bespatter their idol until themselves and he had fallen together in the mire.

Although a beam fixed in the bottom protrude above the surface of a still lake, there is no commotion of the water around it; but if such a beam is fixed in the bed of a running stream, it produces an agitation proportioned to the velocity of the current. The practical estimate of money, above all other things, is like a tide that is rushing over this land. Young and old are borne along by it. A generous sacrifice for truth and for God, here and there emerging from the stream, becomes a world's wonder. If a man, after he becomes prosperous, pays his debts, when not under the compulsion of law, the deed is chronicled in every newspaper, and applauded as a heroism more than could have been expected of humanity. At the Disruption of the Scottish Church, it is well known that politicians thought they might lay as much pressure on the ministers as would keep them quiet for many years, without any danger of driving them off, seeing they were fastened to the Establishment by a money-bond of some two or three hundred a-year. The ministers of state gave them too little credit for self-sacrificing righteousness before the event; and after it, some portions of the public perhaps gave

them too much. All these extremes are due to that inordinate estimate of money, which has, in a great measure, become the habit of the national mind. The very commotion produced by a resolute stand for truth, shows that the mass of the community are gliding down the course of the world. Oh, if men would learn to weigh it in the balance of the sanctuary, to see it in the light of eternity; if we could get now impressed on our minds the estimate of money which we will all have soon, it would not be allowed to exercise so much effect in our lives; it would not be allowed, like a mighty magnet, to shape the course of the young at the opening of life's voyage—would not be felt like a huge millstone tied round the neck, dragging down the aged to the depths of perdition at its close!

II. The *warning* which such a moral condition drew forth from the Lord, and the *reason* by which it is enforced: "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." The best method of applying the caution will be to expound the specific ground on which it is here made to rest. There are three different senses in which "a man's life" may be understood, all of

them obvious, and each charged with a distinct practical lesson.

1. Life in its literal and natural sense—the life of the body—does not consist in the “abundance” of the things which one may possess. The life is in no degree dependent on the “*surplus*” over and above the supply of nature’s wants. A very small portion of the fruit of the earth suffices to supply a man’s necessities. The main elements are, a little food to appease hunger, and some clothing to ward off the cold. These, as a general rule, the poor man obtains, and what more can the rich man consume? In this matter, God has brought the rich and the poor very near to each other in life, and at death the slight difference that did exist will be altogether done away. As a general rule, it may be safely affirmed that the life of the rich is as much endangered by the luxuries of their abundance, as that of the poor by the meanness of their food. The life of a laboring man, as such, seems to be as secure as the life of a noble. The air and exercise connected with his labor go as far to preserve his health as the shelter and ease which the rich man enjoys. Looking simply to *life*—mere animal being and wellbeing—we are justified in affirming that abundance, or overplus of goods, is no advantage to it. This

is a wise arrangement of our Father in heaven. He is kind to the poor. He has protected them by laws that men cannot touch — laws imbedded in the very constitution of the universe. In this view of the case, it is not consonant with right reason to make the acquisition of wealth the main object of desire and effort. Having food and raiment, let us therewith be content, is the truest philosophy as well as the soundest religion. If our desires as to this world's goods were limited to things necessary, we would escape from many of the cares that crush us. A great amount of time and energy now wasted on things not needful, might be reserved for outlay in a more promising field — used so as to make life more sweet on earth, with the reversion of an inheritance that will not fade away.

2. "A man's life" may be considered as the proper exercise and enjoyment of a rational, spiritual, immortal being—that use of life which the all-wise Creator manifestly contemplated when he arranged the complex constitution of man. Hitherto we have been speaking of animal life merely, common to us with the lower orders of creatures; now we speak of such a life as becomes a creature made in the image of God, and capable of enjoying him for ever. A *man's* life, not a *beast's*; the

life that becomes his faculties, his place, and his destinies.

To this life, how very little is contributed by the surplus of possessions over and above what nature needs! Indeed, that surplus more frequently hinders than helps the highest enjoyment of man's life. The parable which immediately follows the text bears, and was intended to bear, directly on this subject. Besides the folly of the rich man, in view of death and eternity, he made a capital mistake even in regard to his life in this world, when he said to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Foolish man — and there are many such fools amongst us — corn laid up in a barn, or money deposited in a bank, is not proper food for a *soul*. A very small quantity of the corn will satisfy the body's wants; but the superabundance of it — the remainder which the body did not need — the man proposed to feast his soul upon that. Alas! the more of such food that is presented to a soul, the more of an aching craving void that soul feels. No man, who has accumulated great wealth, enjoys more the wealth accumulated than he did the small competency which he possessed at first. The increase of riches does not increase a soul's enjoyment. Some who

have wealth are happy. Some very rich men enjoy, in its true sense, a "man's life," but their life does not consist in the superabundance of their wealth. They live in spite of it, not by means of it. It is a positive law of nature, impressed on the constitution of things by an omniscient Lord, that surplus of wealth does not increase the right use and real enjoyment of life by rational and accountable beings. In proportion as a rich man is indifferent to his wealth, his enjoyment of life does not spring from it, but from other sources. In proportion as his heart is given to his wealth, his enjoyment of life decreases. It is a law—a law of God which misers feel—that, if a man loves money, then the more money he gets, the less he enjoys it.

3. Life in the highest sense, the life of the soul, obviously does not depend in any degree on the abundance of earthly possessions. The whole world gained cannot prevent the loss of the soul.

There are two things brought into comparison and competition here—"life," and "abundance" of possessions. These are rival objects, each displaying its own attractions to win hearts to itself. The one looks forth invitingly from the folds of divine revelation; the other cries aloud in the market-place. On one side, the voice of the Re-

deemer pleads, "Ho, every one that thirsteth, come ye to the waters. Incline your ear and come unto me; hear, and your soul shall live."—(Isa. lv. 1-3.) On the other side, Mammon displays his coin, and whispers, that a diligent votary may be "worth" many thousands before he die.

Consider the first object, a *man's life*. It is the life of the dead in sin, the life by regeneration, the life quickened by the Spirit and sustained in Christ, the life which, being hid with Christ in God, shall never die. This is a great thing for a man. It is greater than all others. It is the one thing needful. What other thing is that over against it which so many are compassing about with painful, panting looks? A fortune! an *abundance* of possession! Hear the word of the Lord; that abundance is not your life. It is not so needful as your life. If you take it too near your heart, it will quench your life.

Ye cannot serve two masters. Expressly, ye cannot serve these two, God and Mammon. If you strive to serve both, you will please neither. A double-minded man is unstable in all his ways. I speak not against a legitimate industry. Diligence in business is a Christian duty. But the Lord knoweth the heart, and he knows when the love of money becomes the controlling power.

We may not serve money; but money may be made to serve us, and to serve God through our means. Money, like fire, is a good servant, but a bad master. It is this surplus, this superabundance, that is the dangerous thing. When it is sought as if it were life to a soul, it becomes to that soul death. If you have life from the Lord — life *in* the Lord, it will not cost you a pang to let all the abundance go.

When a man falls into deep water, he could easily preserve his life if he would permit his whole body to lie beneath the surface, except so much of his mouth and nostrils as is necessary for the admission of air. It is the instinctive, but unwise, effort to raise portions of the body above the water, that sinks the whole beneath it. It is the weight of that portion which has been, by a convulsive effort, unnecessarily raised, that presses down the body, and drowns the man. It is by a similar law in the province of morals that avarice destroys the life of the soul. The whole amount of money that a man obtains for the purpose of using, and actually does legitimately use, does no harm to the interests of his soul. It may be great, or it may be small, while it is kept beneath the surface, so to speak — kept as a servant, and used as an instrument for legitimate

objects—it is as to spiritual matters indifferent. So far as money is concerned, the man is in equilibrium, and his spiritual character will depend on other influences. But when some portion is raised above the line—when it is taken from a servant's place, and raised to that of a master—when a surplus is sought, not for use, but for its own sake—when the love of money begins—when it is set up by the man above himself, as an object of his affection—then that surplus, whether great or small, presses down the soul, and the man sinks in spiritual death. It is this lust that “drowns men in perdition.” —(1 Tim. vi. 11.)

LECTURE IV.

FRUIT OF COVETOUSNESS — DISHONESTY.

“We have brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.” — 1 TIM. vi. 7-11.

REGARDING covetousness, or the love of money, we have already pointed out (II.) its *company* and its *character*, and (III.) its *prevalence* and its *worthlessness*. We return to it for the purpose of pointing out some of the disastrous consequences to which it leads — the bitter fruits which it bears. Of these, we select as the subject of the present lecture, DISHONESTY. The apostle, in the same breath that he enjoins a man to flee from covetousness, also enjoins him to follow *righteousness*.

Surely if the Word of truth is to be rightly divided, warnings on this head must occupy a large place in such a city as this, and in such a time. In this vast workshop and market-place for the world, surely a man who desires to live so as to adorn the doctrine of Christ, would need to look well to his ways in the matter of upright dealing. You are required to have a single eye, to have truth in the inward parts, to do to others as you would have others do to you. You are required to do justly, to love mercy, and to walk humbly with your God. And all this, while you mingle in that motley throng, and jostle to keep your own place in the impetuous race of life. In such circumstances, men need plain words about being honest in all their transactions. Can a man take fire into his bosom and not be burned? Perhaps he may; but it will be by dint of intense watchfulness, and unwearied care. There must be both prayer and pains, if a man is to come out of these intricate bargainings, every evening, with clean hands and a pure heart.

I shall *first* trace from the text the *path* by which covetousness leads to dishonesty; and, *secondly*, point out, with reference to our own circumstances, the *dishonesty* to which it leads.

I. *The path by which covetousness leads to dis-*

honesty is marked off step by step by the apostle in the text.

The deliverance given by Paul in this passage of Scripture regarding the love of money is very instructive, and withal very consolatory to Christians. When the mountains are removed, we must seek a yet more secure foundation. When they are cast into the sea, God is our refuge. In the shakings of these times, we must flee as a bird to our mountain. We run to the Word. We take up a plain, pregnant portion of the Scripture, convinced that this community need it much—that this community neglect it much. When men's hearts are failing them for fear—when it appears as if soon mercantile faith will no longer be found on the earth—they may be the rather inclined to hear what the Lord has said. The confusion, and distrust, and dismay that have of late been experienced in this commercial community, are well fitted to open this Word to our understandings, and bear it down upon our hearts. The steps by which those turn aside who love the present world are the following:—

1. They "*will* be rich," (v. 9.) A class of persons are here characterised. They are described by the leading aim of their lives. It is

not said what their religious profession was. Perhaps their belief was orthodox, and their zeal warm. All that we learn about them is, that in God's sight money was their "chief end." This is not a right—not a safe aim for an immortal being. Perhaps if these people had been asked, What is the chief end of man? they would have given in substance the answer, "To glorify God, and enjoy him for ever." If they had been left to describe themselves, with reference to their mercantile pursuits, they would probably have written "industrious," or perhaps "enterprising;" but He who knows what is in man—who reads off the character from the inner workings of the soul—has written them down as persons who are "bent upon being rich." Their Judge knows that a determination to be rich is the passion that rules them—that an effort to get money is the labor of their life.

2. They "*fall* into temptation." The word conveys the idea of an unexpected fall—a stumble into a pit which you did not expect to be there. You may have seen a man walking in one direction and looking in another, not directly opposite, but to one side. When he comes to a pit, he stumbles and falls. Had he been looking in the same direction in which he was walking,

he would probably have escaped the pit. It is thus with the fall of which we are speaking. If the real movement of a man's life be toward money, while he diligently keeps his face turned round to maintain the appearance of being a Christian, he will certainly fall into every pit that lies in his way. The motion, too, is uneasy. Those who set out in pursuit of riches, making no other profession, get on more smoothly. They go in the same direction that they appear to be going in; but it is a painful, twisting movement, that of the man whose heart is set on a portion which his profession binds him to renounce.

3. They fall into *temptation*. A man does not all at once go into vicious practices. He glides, before he is aware, into a position where he is exposed to the pressure of a strong temptation. It is a great misfortune when a man finds himself in a situation where inducements to evil-doing are brought to bear upon him — a situation in which, if he maintain his integrity, it is by resisting a current that sets strongly in from an opposite direction. A man should not rashly go into such a place. We have not yet reached the question of doing unjustly; we are dealing with a previous question of great importance, whether a man is justified in assuming a position where it will be

very hard to keep his conscience clear? Those who have rightly measured their own strength, will avoid persons and places that put it to a severe test. He that trusteth to his own heart is a fool.

4. A *snare* marks another stage of this downward progress. The man who has thoughtlessly or in foolhardiness placed himself in the way of temptation, is soon surrounded — the meshes of a net compass him about. He got easily in, but he finds it impossible to get out again. At first it was merely a place of temptation. Here is an opening — here is an opportunity of quietly realizing a large sum. He determines to make a trial. His own means are inadequate. The property of others is within his reach, perhaps under his charge; but he knows that the owners would not be willing to run the risk. He therefore risks it without consulting them, feeling sure that he will be able to replace it, after securing a large profit to himself. He throws for a glittering prize. He is beyond the temptation now. He is fast in the snare. His project fails. He discovers that he has lost his all, and more. He fears exposure. He will try again to recover himself; but more desperate measures are necessary now. He will do a deed now that he would have shuddered

at when he began. He has recourse to a false entry, a forgery, or some other of the thousand tricks that the wit of hard-pressed men has invented, and the complicated forms of business has served to conceal. Behold the desperate, helpless fluttering of the bird in the snare of the fowler—dashing itself on the sides of an iron cage!

5. The next step is “*into many foolish and hurtful lusts.*” These raging lusts are, as it were, watching, ready to fasten on their victim as soon as they see him in the toils of the net. You may have observed that a man whose pecuniary affairs are in a desperate position, is peculiarly liable to fall into meaner vices. How frequently do the agonies and embarrassments that precede a shameful disclosure precipitate a man into the abyss of secret drunkenness! I believe that the hopeless struggle to recover one’s pecuniary position after it is past recovery, is one of the most common causes of a sudden plunge into intemperance and kindred sins. The devil *devours* his victim more easily after the victim has fallen into the snare. Resistance is feeble where the footing of the combatant, undermined by despair, is crumbling away.

These lusts that covetousness leads to are “fool-

ish and hurtful;" they pretend to cure, but they only deepen the wound. They apply a balsam that soothes the sore for a moment, but fixes disease more firmly in the flesh. I shall not trace this progress farther. For our present purpose, enough has been said regarding the course that leads to dishonesty. We turn now to dishonesty itself.

II. *The dishonesty to which covetousness leads.* "Flee these things, but follow after righteousness." The vices that the love of money lands in are not named at length. In general, they are said to be foolish and hurtful. But the opposite graces are individually specified. Paul bids us turn our backs on these abominable things, and set our faces toward righteousness, godliness, faith, love, patience, meekness. As if suiting the action to the word, he felt his back turned upon injustice, ungodliness, unbelief, hate, impatience, pride. As if he did not see these, he does not name them, but names instead the beautiful array that stretched away before him, and which he counsels us to follow.

The first on the list is *righteousness*. Of course, the opposite vice to which covetousness tends, and against which his warning is directed, is *injustice*. These virtues and vices are here intro-

duced, not in the abstract, but in relation to the pursuit of wealth. The vice to which the injunction applies, is that injustice which is incident to excessive efforts to acquire riches. The odious thing from which Christians are commanded to flee, is *dishonest dealing* in the process of making money. Righteousness is required in all our transactions — righteousness, not according to the conventional rules of society, which shift like the sand, but according to the immutable standard of the divine law. The righteous Lord loveth righteousness.

This command obviously implies that men in business, whether their effort for the time be to enlarge the treasure already possessed, or to weather a point ahead which threatens the ruin of their fortunes, are exposed to the temptation of dealing unjustly. I call upon you in God's name, and out of his Word, to watch and pray that ye enter not into this temptation. Do you feel as if I were stepping beyond my province, and conjuring into existence the enemy whom I propose to smite, when I call upon you to beware of dishonest dealing? Do your hearts swell into resentment, as if this were a warning suited to another place, and another company? Nay, brethren: Let him that thinketh he standeth

take heed lest he fall. Is thy servant a dog that he should do this thing? Yes, he is: and that thing he will do, the very first time that a temptation occurs, if he has nothing to fall back upon but a bristling pride, that snarls at a warning as if it were an insult. Honorable merchants! And do you presume to give them a warning, which is as much as to say to their face, "See that ye do not cheat your customers?" Yes, I do; and I tell the most honored and most honorable among them to take it to himself, for he needs it. If you have nothing but your honor and integrity, your high place and high mind, to lean upon, your foundation is in the dust. How many are at this day put to shame for detected dishonesty, who once would have resented the supposition of it as keenly and as sincerely as you! I do not know your hearts: and what is more, you do not know them yourselves. One who does know them, however, testifies that they are deceitful above all things. Manifest it is that Paul would not have stood upon ceremony, and softened his words because he had men of honor to deal with. He did not hesitate to counsel Timothy in this manner, a man that had known the Scriptures from his youth; how much more would he have spoken out here against the unrighteousness that

mingles with the making of money, where, for the most part, the ledgers are more accurately known than the Scriptures, and far more deeply indented on the hearts! Under these counsels of the Bible, the face to the ground is our becoming attitude; "Lord, is it I?" our becoming prayer.

There are many kinds of dishonesty in trade that cannot conveniently be specified here. Indeed, there are many depths of Satan in these matters that I do not know. There is, however, the less need to go into the cunning mysteries of unlawful trade, because we have a rule from the Lord that will reach them all: "Whatsoever ye would that men should do to you, do ye even so to them."—(Matt. vii. 12.) What a word is this! * Where is the exceptional case or qualifying circumstance that can elude the grasp of that all-comprehending rule? It is a mighty engine fitted to seize and crush the most gigantic iniquities; and yet a portable machine that may be

[* Our author grapples here with a great question. To denounce the sin of covetousness is well; but to state the doctrine, the laws, the emotions, which should occupy the soul from which this lust has been cast out, is better. Perfect love not only casteth out fear, it is also capable of casting out covetousness. We must bring forward the forces which are not only to besiege and take, but occupy and keep, the citadel of the soul. — C.]

used in detecting the hidden things of dishonesty in your minutest transactions. It is a besom that sweeps the deepest, darkest crevice of a deceitful heart. It is a rule that every man may apply for himself; and if he is willing to know the right, he will not fall into error. Try your conduct by that law. Take it with you when you are behind the counter, and the customer before you — take it with you to the manufactory, when the purchaser of the goods is as yet unknown. If you were the customer and he the merchant or manufacturer, would you be willing that the same bargain should be made — that the same material should go into the fabric? Under this rule, faithfully applied, a man might make a mistake through ignorance, but he could not cheat. In framing that rule, the Lord has taken a principle of our nature that is uniform, and employed it to regulate an impulse that, when left to itself, is very uncertain. The steady, uniform principle is, *the desire not to be cheated*. The wavering, uncertain thing, which you may have at one time and want at another — the thing that with man you can never be sure of, is, *the desire not to cheat*. Now, in the construction of that comprehensive rule of Christian morality, the uncertain is connected with the certain — the moveable is made

fast to the immoveable, in order that it too may be made sure. Justice is linked to self-interest, because, while justice in fallen man is weak and wavering, self-interest is steady and strong. If that rule were faithfully applied, we would have the same security that a man would not injure his neighbor, which we now have that he will not injure himself.*

Some forms of dishonesty, such as a false balance, that are prominently condemned in Scripture, we shall pass over without particular notice, because in modern society, though they still exist, they have been comparatively cast into the shade by other inventions. Dishonesty is obliged to hide itself now under more elaborate devices.

[* This idea deserves to be maturely weighed, and to be studied in all its bearings. Self-interest is one of the most powerful stimulants to exertion which God has planted in the human breast — and one which grows stronger by indulgence. Infinite wisdom has, it may be, planted it there to give vigor to the character, but not without clearly revealing that the self-interest which regards its highest inducements must not neglect for a moment the demands of justice and the obligations of duty. If self-interest were duly enlightened, "we should have the same security that a man would not injure his neighbor which we now have that he will not injure himself." We must therefore not only denounce covetousness, but we must heed the teachings of Christ, which instruct us not only what we should not do, but tell us what we should do. These instructions need to be fully developed and applied. — C.]

There is one form of it, however, which, though it is vulgar enough in its own nature, the refinements of society cannot banish into the background. I mean the *adulteration of goods* offered for sale by the mixture of other ingredients. This practice prevails to a very great extent, and in many different kinds of articles. I do not say the fact of mixing different articles is, in its own nature, necessarily dishonest. But I do say that, to sell as pure an article that is mixed with something else, is a dishonest deed. To sell an article into which some other ingredient has been put, without telling the customer, when the customer, if told, would decline the bargain, is plain unvarnished cheating. All or most of your neighbors do it! It is the custom of the trade! Well, and what then? The practice of your neighbors is not the rule of your duty; the custom of the trade is not the standard whereby you will be judged at the throne of God. The line of duty is short and simple. One would think it is abundantly obvious to an honest man. Sell the article, whether simple or compound, according to the best of your judgment, for what it is.

A false representation to a customer as to the original cost of your wares, or the rate of your profit, is manifestly dishonest. I do not think any mer-

chant is bound to tell how much he paid for his goods, or how much he is making out of them. But if he volunteer any information on the subject, he is bound to tell the truth, and the whole truth necessary to enable the purchaser to form a correct opinion. A portion of truth may be stated in such a way as to convey an erroneous impression to an unskilful inquirer. When this is done intentionally, the truth is turned into a lie. The sharpened wit of the practised dealer may in this way draw out the hard-earned money of a laborer who has come in quest of winter provision for his family, but the transaction is unrighteous. The poor man is outwitted, and has gone out of your sight; but you are not yet clear of the transaction. The Judge of the poor has yet to be met.

Above all things, you who have others, especially young persons, employed in selling your goods, charge them to be true and honest. I speak now not for the purchasers, but for the salesmen. A system of dishonesty in a shop may cheat the casual customer out of a few pence; but it inflicts on the seller a deeper wrong — it becomes the defiler of his conscience, the destroyer of his soul. Enjoin not, encourage not, permit not, any thing short of transparent righteousness. Suffer no

trick of any kind. Let nothing be transacted on your premises that you would have cause to be ashamed of if, in all its particulars, it were displayed to the world. I know of nothing more revolting in all the secret doublings of dishonest ambition, than is implied in the experience of a young man who finds himself wedged between the two sides of the terrible alternative of cheating to please his employer, or giving up his situation for the safety of his soul.

Some may say,—I have often heard it said,—if you insist on such strictness, you cannot carry on business at all. I sympathise with the difficulties of men in business. When they think of their families that must be supported; when they see the trade ready to go past them, because of unscrupulous practices resorted to by others; when they feel themselves screwed up on all sides by the pressure of a thousand eager competitors, I do compassionate my brethren in their time and place of trial: but I am here speaking from God, and for righteousness, and about the interests of eternity. Of necessity I must speak the truth. I have, in view of these difficulties, only one counsel to give, one command to issue, and it is this: When the alternative is presented to you of a falling off in business, or dishonest shifts to keep it

up, make short work of it—dally not with the tempter. If you cannot both keep a good custom and a good conscience, let one of them go. Keep a good conscience at all hazards, and cast yourself on a Father in heaven for daily bread.

Breach of trust is a form of dishonesty alarmingly frequent in our day. Our ears are familiar with reports of persons entrusted with the management of money, using it for their own purposes, and so defrauding their employers. It is seldom a case of simple theft. In most instances the course is that which we have already traced. It is first a determination to be rich; then the temptation, the snare, and the hurtful lusts follow each other in rapid succession. The man with this passion burning in his bosom has money, the property of others, passing through his hands. He sees a promising speculation. If he can by a successful move make a profit to himself, his employers will experience no injury: they will get their own again. I do not know how many instances of this daring operation may take place amongst us. I suppose we hear only of those that are unsuccessful. Public attention is attracted to the loss and shame that are attached to the close of the transaction, but the real dishonesty lies at the beginning of it—in risking money without

the knowledge or against the will of its owner. Though the speculator should succeed, and repay in full, he has acted dishonestly. The risk is a thing that has a money value: it may be small, or it may be great; but whatever it is, if you take it without bargaining and paying for it, you are stealing—you have fallen into the snare.

In the management of railways, disclosures have been made that may well make us tremble for the prosperity of our country. Practices have been brought to light which may well make us blush, not only for our Christian name, but for our common nature. With extravagant expenditure, self-interested, dishonorable jobbing, and wholesale swindling, the nation has perhaps suffered as much on the one side as it has gained on the other by these wonderful creations of our age. The advantage of railways to the social condition of the community is incalculably great; but multiform dishonesty has so mixed the cup of blessing, that one might almost entertain the question, whether it would not have been on the whole better for the country that railways had not been invented yet?

There are other transactions on a large scale in which one portion of the community have been unwisely trusting, and another portion have been

unjustly abusing that trust, until both are ruined together. I must make a plain statement on this head. Men seem to speak and act as if great mercantile transactions were not to be judged by the old-fashioned rules of morality that apply to common things. Righteousness is one and unchangeable. It compasses about your mighty trafficking, and lays bonds on it, as completely and as easily as the smallest bargainings between a huckster and a peasant at the wayside: even as the same law with equal ease retains a little water in a cup, and the ocean's wave within the ocean's bed.*

The principle which I desire to enunciate and illustrate is this: If a number of persons agree to entrust certain sums of money to certain men, to be used according to their discretion, then though

[* It behooves the pious of every denomination to consider what they can do to vindicate society from such reproach as this. If these reproaches be deserved, an effort should be made to purify the social arrangements which tolerate such departures from sound morality. Christians are better taught—they know better. Can it be that in such a country as Scotland, where evangelical religion is prevalent, where Protestantism is in the ascendant, where religious training is almost universal, that such language is needed to characterize the morals of the commercial and industrial community? Is it not a serious reproach to Protestantism? We fear they dwell more upon those doctrines which refer to God than upon those which refer to their duty to men.—C.]

those who receive it act injudiciously, and the depositors thereby suffer loss, the managers may be accused of ignorance or unskilfulness, but not of dishonesty. If, however, the money has been entrusted to them by a specific instrument, describing clearly the method of management, and in particular defining the amount of risk that they were permitted to run,—if they receive the money on these terms, and then knowingly go beyond the specified risk, without consulting their constituents, the deed is unjust, without reference to the success that may attend it.

Take an analogous case. The cultivators of a district acquire as their joint property a boat, to be used for the purpose of conveying produce to the opposite side of an inland lake. They agree upon a scheme of management, which is accurately written out. One of the clauses provides that on no pretence whatever shall more than twenty tons be put on board at one time; that being, after due admeasurement, considered the utmost amount of burden that was consistent with perfect safety. A few of the farmers who reside near the shore are appointed managers of the concern. The constitution of the company, in which they have concurred, is placed in their hands, and the various members return to their

own homes. Operations have begun, and the prospect is good. Daily the boat leaves the shore with her burden, and the whole neighborhood reaps the benefit. One morning, when the boat was fully loaded and ready to start, one of the managers said to his brethren, "I have twenty quarters of wheat here; if I do not get it over by this trip I shall lose my market; it will be a great accommodation if you will permit me to put it on board." "Any thing to accommodate you, sir," replied the chairman; "but it is against the rules. We might be liable for the consequences." "There is no danger," replied the other; "the lake is as smooth as a mill-pond; there is not a breath of wind. The rule is made for a stormy day; the boat will carry forty tons in such weather as this." The reasoning seemed good, and the favor was granted. No accident occurred. Next morning the craft was at her moorings ready for another load. In a few days, another member asked and obtained a similar indulgence. Again, on their return, the boatmen reported that all was well. Forthwith, instead of an exception, overloading became the rule. Day by day the managers exceeded their powers for their own advantage, mutually accommodating each other, in the absence, and without the knowledge, of their constituents.

At length, unscrupulous by long habit, and emboldened by uniform success, they exceeded all the bounds of prudence. Such was their complicity, and mutual consciousness of wrong-doing, that no one dared to refuse what any one was pleased to ask. Not one or two, but all the managers, must have accommodations at the same time. One day, although the sky looked squally, the boat was loaded with forty tons, exactly the double of her specified burden, because every one of the managers needed something for himself; and all, in spite of misgivings, were obliged to comply with the demands of each. Off went the boat at her accustomed hour, with the water up to her gunwale. The managers stood on the shore and looked after her with some anxiety, till she was out of sight in a haze. In the evening news arrived that at mid-passage a ripple had risen on the water, the boat had filled and sunk, and the whole cargo had been lost. Disastrous was the result; but though there had been no disaster, there was dishonesty. The community of proprietors had concluded a bargain with the directors for a certain definite risk, leaving them on that point no discretion. Behind backs the managers took more than was bargained for, and that in favor of themselves. They cheated their neigh-

bors. Even while the trick was successful, it was dishonest. The guilt of an action does not depend on its discovery.

Let the principle involved in such a case be applied to any large joint money speculations. If an indefinite number of persons agree to throw various sums of money into one great capital — if they agree upon the principles of management, and embody them in specific rules — in particular, if they determine and define the kind and amount of security that must be kept around it — if they lay down a maximum risk which their property may be allowed to run, and mark off the breadth of margin which is continually to be kept between it and the encroachments of danger; — if, after completing the legislative code, so to speak, they entrust the executive to some of their own number — if they go to their homes trusting to the wisdom of the constitution for the preservation of their property, and to the honesty of the directors for the preservation of the constitution — then, and in that case, if the managers, to the best of their judgment, abide by the rules, although loss should ensue, they are to be honoured in their misfortunes, and sustained against the interested complaints of disappointed speculators. Want of success is no crime. On the other hand, if they

knowingly exceed the rules, without new instructions from their constituents; more especially if the excess be in their own favor, and for their own pecuniary advantage; if they expose, and persist in exposing, the property of their constituents to greater risks than the rules admit, or their constituents know, they are dishonest men, whatever their standing may be in the church or the community.

Let it be observed, that I give no judgment on any particular case, for this good reason, that I do not know the facts on which such a judgment might rest. It is not for me to decide on mere rumor, however prevalent. A strong rumor might overrun and oppress the innocent. It is my duty and my aim to lay down principles of judging, and let no man apply them against a neighbor except on the basis of ascertained facts. It is my aim to enunciate only the major of the indictment; and the public have no right to bring home the conclusion against any brother, unless, with all the solemnity of a jury, they have seen a minor established, fastening the conclusion upon a particular man. I have been induced to lift my voice on these subjects, not by any tardiness observed in affixing blame to guilty persons, but by fear of latitudinarian views on the very principles of righteousness. My object is not to quicken the

public mind into greater readiness to fix on a particular man a charge of guilt. The public seem to be more than sufficiently apt to do this already. My object is to describe certain acts and courses of action, and to proclaim that the perpetrators, whoever they may be, ought to be accounted dishonest men.

It is a grievous thing when matters have come to such a pass, that a minister expounding the morality of the Bible finds it necessary to enter into such definitions, in order to explain what dishonesty is. Men dare now-a-days to bring forward the magnitude of their transactions to break down the barriers which God has set up between right and wrong. It has often been remarked in regard to unjust wars, that he who kills ten thousand gets a coronet upon his brow, and he who kills one gets a halter 'on his neck. There is an inclination to adopt a similar distinction between great dishonesties and small. We protest against the distinction, whether expressed or implied. The Bible affords it no countenance. "But business could not go on, if you class the great transactions of honorable men with the tricks of mean swindlers." Avaunt, Mammon, thou God of the world; thou art the enemy of *righteousness*! It is necessary that all men do justly, whether business go forward or stand still. I suppose one of

the most widely current maxims that ever obtained in any language is the Latin proverb, "*Fiat justitia, ruat cœlum*" — "Do justly, though the sky should tumble down." So be it; but there is no danger. God has better supported the pillars of the sky. Our dishonest manœuvres are not required to keep them up. God has better compacted the framework of society, than that it should need your tricks to keep it going. It is a libel on the wisdom of the Almighty to say that business could not go on if righteousness, pure as that of heaven, were made to circulate through all its hidden channels. The business of earth would really prosper, if its people were all righteous, and righteous always. Forthwith it would be a new earth, if it should become the dwelling-place of righteousness.

What civilization and commerce cannot do for this troubled world, God will yet do by the sending of his Son. As Christ has come, bearing sin to save, he will come in righteousness to be glorified in his saints. To them that wait for him shall he come the second time, without sin unto salvation. If, weary of the world's sin, yet willing to do the Master's work, we wait for his coming, what manner of persons ought we to be meantime, in all holy conversation and godliness!

LECTURE V.

FRUIT OF COVETOUSNESS — OPPRESSION.

“Flee these things, and follow after . . . love, patience, meekness.” — 1 TIM. vi. 11.

THE love of money is a root of every evil, and *oppression* is one of its many bitter fruits. The subject of this discourse is the multiform oppression of the poor that results from a too eager pursuit of wealth. There are certain texts of Scripture in which this idea seems to be very distinctly expressed — such as, “Do not rich men oppress you?” “Behold the hire of the laborer,” &c. — but the connection between these expressions and our present theme is more apparent than real. These expressions specify forms of oppression which prevailed in those times, but which are more rare in the highly-civilized society of our own country and our own day. The text which I have written at the head of this lecture goes to the fountain of the evil, and beginning there we can follow the course of the streams,

whether they turn to the right hand or to the left. Oppression is greatly modified in form by the circumstances of society, although in its nature it continue the same. It is of the utmost consequence to go, in the light of Scripture, to the state of the heart whence the vices flow; for if we look merely to the overt acts, we may be led to conclude that the acts have changed their nature, while they have only changed their form. If you flee from the miser's thirst for wealth, and follow after "*love, patience, meekness,*" you will not take a guilty part in any thing that would oppress the poor, however cunningly disguised the oppression may be.

In ruder times, the rich often oppressed the poor in a very direct manner. When might took the place of right, they who had the power did not always take the trouble of covering their rapacity under legal forms. They kept back the laborer's hire, or seized his patrimonial field, or enslaved his person, according to the measure of impunity which their circumstances permitted them to enjoy. In this country, and in the present day, such vulgar robbery cannot be perpetrated. The richest man in this kingdom cannot withhold from the poorest a penny to which he has a legal claim. So far it is well. It should

be matter of thankfulness to the Ruler over all. Having never known the want of it, there is reason to fear we do not sufficiently appreciate its worth. But the supremacy of law in a country does not imply the reign of justice, far less of love, in human hearts. The advanced civilization which lays an effectual restraint on rapacious hands, cannot drive covetousness from its seat in the soul. Dwelling there, reigning there, when one path is obstructed, it will form a new one for itself. Love of money, a spring in the heart, when one channel of issue is locked up, will force its way by another. Accordingly, this passion as certainly, and perhaps we should say as extensively, oppresses the poor now, as in ruder nations at earlier times. The same native evil is compelled to adopt more refined modes of action: but the oppression may be as galling to the poor and as displeasing to God although it keep strictly within the letter of human law.

One object of our Sabbath assemblies is to get the law of the Lord applied to principles and practices which lie beyond the reach of human enactments. A Christian should not dislike to have God's law applied to him in all its length and breadth. He who has been most sincerely endeavoring to conform to the law, will be most

willing to have new deficiencies pointed out which had hitherto escaped him. What do ye *more* than others? It will not do for a man who bears Christ's name to gather himself up and say, I have given every one what is legally his due. No thanks to you for that. Those who care not for Christ, who blaspheme his holy name, do the same—must do the same—dare not withhold it: but you—you are under the law to Christ; and his law is *love*. “Flee these things, and follow after love.” His commandment is, “Love one another, *as I have loved you*.” If you repudiate that law, you reject Christ. Are you his subjects, or are you not? If you are, then after keeping human law towards all mankind, you must hear his law, “Love thy neighbor as thyself.” It is not by acts of Parliament, and the judicial precedents of human tribunals that we are to be judged. The Father hath committed all judgment to the Son. He will judge by his own law then: we should regulate our lives by it now.*

[* We can scarcely wonder that our author should have been led, in considering the sin of covetousness, to contemplate the miseries of the poor, when we revert to the actual condition of a large proportion of the population in the great and rich city of Glasgow, in which these discourses were delivered. A well-informed author, in a recent work, speaking of a district in the heart of Glasgow, says, — “that no

I have no doubt the law of Christ is violated amongst us — thoughtlessly, in ignorance, and in company with a multitude, it may be — but still

language can exaggerate the horrors of the scenes which are daily and hourly passing in the midst of the immense emporiums of wealth and commerce which have sprung up as if by magic throughout the land." (*Prize-Essay on National Distress.*) The following is from the Parliamentary Reports of the Hand-Loom Commission, and refers to the same districts in Glasgow. Mr. Symonds, the Commissioner, says — "Under the escort of the vigilant superintendent of the Glasgow police, I have four times visited these districts; — I have seen human degradation in some of its worst phases, both in England and abroad, but I can advisedly say that I did not believe, until I visited the Wynds of Glasgow, that so large an amount of filth, crime, misery, and disease, existed on one spot in any civilized country." (*Report*, p. 51.) The Report of the officer who accompanied Mr. Symonds contains minute details; but we can quote only this passage — "There (in those districts) is concentrated every thing that is wretched, dissolute, loathsome, and pestilential. The houses in which this miserable population (some 30,000) live, are unfit even for sties, and every apartment is filled with a promiscuous crowd of men, women, and children, all in the most revolting state of filth and squalor. . . . In these horrid dens the most abandoned characters of the city are collected, and from thence they nightly issue to disseminate disease, and to pour upon the town every species of crime and abomination. The people who dwell in these quarters are sunk to the lowest possible state of personal degradation, and regard themselves, from the hopelessness of their condition, as doomed to a life of wretchedness and crime." (*Rep.* pp. 14, 15.) — No wonder, with such scenes before his eyes, that the preacher should suspect there might be some connection between wealth and covetousness on the one hand, and such extreme destitution

sinfully violated, to a most alarming extent in connection with the money-making efforts of this mercantile community.

You have seen a street thronged from side to side with human beings, men, women, and children, all moving in one direction. The mass moves like a river. If every one keep his own place and glide along with the current, the motion will be gentle and harmless. But two or three strong men in the midst of that crowd conceive a desire to proceed at a much quicker rate than their neighbors. Yielding to that impulse, they bound forward with might and main. Observe the effect of their effort. They press on the persons that are next them. If these be strong men too, the only effect will be to push them faster forward, and the greater pressure may be only a

on the other. He could scarcely avoid inquiring — Do these poor people work? If so, how are they paid? If they do not work, why not? If these people, who belong to the working classes, had been properly cared for, — if work had been offered them, and proper wages had been paid, would they, in such masses, have sunk into this degradation? He might well consider whether the indirect, but overwhelming, oppression proceeding from the commercial and industrial systems of our day, is not as great, as sinful, and as much to be denounced, as any which has preceded it. He might well be led to the conclusion that these systems demand an infusion of Christian humanity and love, to reconcile their practical operations with the laws of Christ. — C.]

pleasant excitement. But the pressure extends on either side, and is felt even to the outer edge of the crowd. Wherever there is a woman, a child, or a cripple, the feeble goes to the wall. The person originating the pressure may not be in contact with that sickly passenger — there may be many persons between them; but the pressure goes through all the intermediate links, not hurting any till it come to one who is unable to bear it, and hurting the helpless. In such a crowd, you may sometimes see the selfishness of human nature in all its undisguised odiousness. The man seeks his own advantage, heedless of the injuries that his effort may inflict on others. He is not guilty of a direct deed of injustice. He would not lift his hand to strike the feeble; he would not illegally wrest away his property. He endeavors to act justly: nay, he sometimes opens his hand in charity to the distressed. But really, though indirectly, he is an oppressor. He wriggles forward, although his movements necessarily hurt the poor. He looks to his own things; and disregards the things of others. He breaks the law of Christ.

The oppressions which abound in our day, as the fruits of covetousness, are chiefly of this nature. They are by no means so gross as the

tyranny which the feudal lords of the middle ages exercised on their serfs; but they spring from the same source, and are essentially of the same character in the estimation of the Judge. Naboth's vineyard is not now to be added to the ampler possessions of his richer neighbor, by suborning men of Belial to swear away the poor man's life; yet the poor man is oppressed, and rich men would need to examine carefully whether their hands are clean.

Yet another word of explanation is required before I proceed to specify cases of oppression. When I speak of hardships endured by the poor, I speak of them at present in so far only as they are inflicted on the poor by the selfish conduct of others. I am well aware, and at the proper time I am prepared to declare it fully, that the sufferers are often in great measure the cause of their own misfortunes. That subject, however, is not at present before us. Our subject is, not the privations which the poor, by vice and improvidence, may bring upon themselves, but the hardships that are brought upon them by those who are in haste to be rich.*

[* The improvidence, the vices and crimes, of the poor, are a standing excuse with many for refusing them that compassion which their condition inspires. It is, however, no ex-

I shall now enumerate and briefly illustrate some of the forms which oppression assumes in modern society.

1. *The reduction of wages* below the point at which a laboring man can support his family, or a woman support herself. The fact is indisputable and undoubted, that in many departments of industry the remuneration to the operator is miserably inadequate. I am well aware that this state of things is due to a variety of causes, over some of which men of capital can exercise no effective control; but one of the causes which go to produce the general result — one of the springs which swell that stream of misery — is within our view and within our reach. It is covetousness pervading and agitating the community. It is

cuse; for uncharitableness and the refusal of aid on such grounds is an aggravation of the offence. Our Saviour did not so treat the erring woman. Compassion for crime, for poverty, for degradation, for ignorance, is a religious duty; and not only compassion, but relief and remedy according to our best discretion and ability. The penalty upon those who will not work, is, that they shall not eat — it is a penalty fearfully visited, by God, upon the idle and dissolute; but God has not placed that law in the hands of his people to be executed by them. We cannot refuse food, nor raiment, nor shelter, upon that ground, to our fellow-men: for we are not endowed with that wisdom, nor that infinite knowledge, which enables us in all cases to determine the validity of those excuses which are offered by the poor for their poverty. — C.]

the love of riches, raging as a passion, and causing, by its unhealthy pulsation, painful inequalities in the action of the body politic. There is enough for all — enough of food and clothing produced by the earth for the abundant supply of all its inhabitants. One portion of the community have more than they need, while another have not enough to satisfy the wants of nature. This evil cannot be remedied by spoiling the rich to satisfy the poor. The Communist theory is a lie and a cheat. It begins by denying God, and it cannot end in doing good to men. It has not truth for its basis, and cannot have the benefit of the species as its result. To lay violent hands on property, under pretence of dividing it equally, would be to add yet another crime, and consequently to plunge the country into deeper distress.* The rich might

[* It is one of the peculiarities of the day that the writer who espouses the cause of the poor, or who urges the necessity of social amelioration, finds himself obliged to denounce socialism or communism, that it may be distinctly understood his plans do not come from that quarter: as if all amendment belonged to socialists; as if others could not devise social benefits or reforms without their instigation. It would not be amiss, perhaps, if reformation, both social and religious, were more in our thoughts, and if we should be careful not to give socialists all the reputation of being ready to cure social evils. If Christians will but awake to the social aspects of Christianity, and betake themselves

by violence be made poor: but the poor would not thereby be made rich. Resistance to the laws of the Creator's government quickly recoils upon its author's head.

It is not only — it is not chiefly — the pressure of the money-makers that holds down the operators. Vices prevalent among themselves have a greater share in the work of degradation. But it is not the part of a Christian man to comfort himself with the thought, — It is not all my fault. Does any part of the evil lie at your door? This is the question for you. And you are not relieved by showing, as you can easily do, that the evil belongs to the system which has become prevalent — that all fall in with the current — and that the efforts of one contending against it would not be sensibly felt. All this may be true, and yet the question remains, Have you done your own duty? We will not be judged for want of success, so far as results depended on the action of others, but we will be judged for want of faithfulness in doing the part that lies with ourselves. Consider the poor; and when the full tide of selfish effort is pressing on, carrying you and them along with

heartily to the reforms in society which it enjoins, then the vocation of socialists and infidel reformers will soon be gone. — C.]

it, lean you the other way, and so lighten, by the amount of your influence, the sufferings which you cannot remove. I have been in a crowd such as I have described. I have been borne along in it, not painfully pressed, not personally injured, because I was as strong of body as any of those around me, but so carried forward as to be wholly unable to direct my own movements. In these circumstances, I have seen a poor, feeble woman falling before me. I was next her. It was my body that was pressing on her, to the danger of her life. I was not able to bear back the whole mass so as to relieve her wholly, but I leaned back against the crowd with all my might, and cried out to my neighbors that they should do the same. I relieved, by a little, one who had fallen helpless. Even though the pressure behind had been such that I could not in any the least degree affect it, yet would I, in such a case, press backward with all my might. It would gratify an instinct of my nature planted within me for good. If my body is to crush that poor wretch, it shall be in spite of a struggle to the contrary, in which all the muscles of my frame are strained to the uttermost. There is not one of you who would not, in such circumstances, do the same thing. This is all that I ask. I only want the same instinct

and the same act carried out to the great crowd of the world. In the eager, onward press of life, remember the poor, and lean to their side. When the number of generous hearts is increased, their efforts will tell on the condition of the community.

2. *The labor of children* is another evil more or less remotely an effect of the haste to be rich. In such a community as this, it is difficult to get the children of the poor kept at school beyond the most tender age. There is not time allowed for the proper development either of mind or body. Children are placed under the yoke while yet the bodily frame is tender, and the mental faculties untrained. Men, their masters, force them to toil at an age when God, their Maker, evidently intended that they should sport. The labor which God has righteously laid on man, man has unrighteously laid on infants. This derangement is primarily due to that money-making spirit of which we complain. The labor of infants is not necessary to extract from the ground food and clothing for the human species. The labor of the men that live on it would be sufficient for the purpose, and no more. It is to satisfy the morbid appetite of covetousness that little ones are harnessed in the rugged implements of toil. It is not

by a sudden effort, or by the deed of a few, that the mischievous system is to be overturned; but every man is responsible for the right use of his own influence. Perhaps you do not personally press a poor child into premature toil; but you press one who presses another, who presses and oppresses that helpless little one. Every struggle of strong men in the race for wealth is adding to the derangement of the social system, and telling somewhere in tears. If, by the Spirit's reviving power, many in our city were satisfied with the unsearchable riches of Christ, on the instant there would be a slackening of Mammon's traces, which hitherto they had been content to drag, and the effects would be felt on the utmost verge of the community—the widow's burden would be lightened, and the orphan's day of toil longer delayed.

3. *Sabbath labor* is one of the oppressions that the prevalence of the money-interest inflicts upon mankind. It is an evil that cries loud to the Lord of Hosts. God has made the Sabbath, and given it for rest to wearied men; and Mammon dares to interfere between our Father in heaven and his needy children—Mammon dares to wrench from the poor this good gift of God.

“Remember the Sabbath-day to keep it holy,” says God; “Six days shalt thou labor and do all

thy work.” “Labor all the six days,” says Mammon, “and labor on the seventh too.” The commands are opposite. You cannot serve both these masters.

I do not enter into details. I assume it as notorious that the thirst for gain is making inroads on the Sabbath rest—that the money-making part of the community are gradually extracting seven days’ work out of the working-man. It is not necessary to collect evidence. The thing is not done in a corner. The volumes of smoke hovering over the city on the Sabbath-day, and the flames from furnaces lighting up the sky on the Sabbath-night, publish the tidings—proclaim our shame. Necessity! Oh, the plea put in to defend the deed is the most odious part of the sin! What man’s life would be in danger, or what man’s happiness impaired, if these furnaces were deserted on the Sabbath? There is a necessity,—the necessity that compels the dropsied man to drink—the necessity that compels the horse-leech to draw the blood of its victims. There is the necessity of getting some men made rich, at the expense of the souls and bodies of other men. The plea of necessity resolves itself into this: “I must be rich, though I should rob God of his glory, and my brethren of their birthright.” What

right have you to keep laboring-men toiling at these fires on the Sabbath? The rich, who increase their wealth in this way, would need to get much good out of their gold. It is a costly thing. The very souls of their brethren are fuel to the flame that melts it. After all, this desperate shift to increase the profits at the expense of the Sabbath is suicidal and abortive. It is over production that propagates these dreadful epidemics in the mercantile body, which not only prostrate the poor, but sweep the fortunes of the rich away.

This is the most impudent and odious form that oppression has assumed in modern times. The adversaries of the Sabbath make a bold effort to persuade the laborer that they are on his side—that they afford him an easy opportunity of improving his circumstances. It is demonstrable, that, to add a day's toil to the laborer's week will not add a day's wages to his income. A great proportion of the laboring classes now know that well. When they are found to be on the alert on this side, another stratagem is tried to wile the Sabbath away from them. The day is offered for recreation. This proposal involves two great fallacies. The first is, while it *speaks* of recreation only, it *means* recreation to one class and unceasing toil to another, in order that the rich may

make more money out of both. There is rottenness at the root of that pleasure, which binds over-toiled brother-men to furnaces and engines on the Sabbath, as well as on the other days of the week. The pleasure-seeker on a Sabbath-excursion, and the speculator on the dividend day, do not take into account the neglected families of the men who have ministered to their amusement or their profit—families who are deprived of a father's care, and are, in consequence, soon thrown a burden on the community. But another fallacy lies in rich men offering to the laborer a boon out of a store which is not their own. If men will not take the "word" of the Sovereign Creator, challenging the Sabbath to himself, the decree is countersigned by his "ministers," the laws of nature. Philosophy can read from the records of nature, that man cannot with impunity subject his fellow-man to unceasing toil. To overtask working-men for six days, and then invite them to take physical relaxation out of the Sabbath, is a very aggravated species of swindling. It is like the act of a proprietor who should seize the whole of a tenant's crop, and then persuade the bereaved man to take as much as will support his family from the field of a neighbor. Avarice would grind a man during six days, leaving not the

needful relaxation to restore exhausted nature, and then take from another—and that the Lord of all—as much as will serve to keep the machine going for another week. This is to prostitute God's holy day, as if it were of no other use than to oil the wheels of Mammon's car. The pretence of giving the workmen recreation on the Sabbath, I count an aggravation of the offence. Men ought not to be toiled so constantly, and so long, and so hard during the six days, as to require the seventh, like the brutes, for mere physical recreation. Mammod is a hard master. He makes his sons go through the fire.

4. Yet another oppression let me name — *The poor are in a great measure cooped up in crowded lanes, and miserable houses.* This is one bitter fruit of a general selfishness. This evil, which we all observe and lament, is demonstrably owing to a systematic neglect of a law of God, which enjoins us to look not every one on his own things, but also on the things of others.* How

[* There is, perhaps, not an injunction in the New Testament more neglected in its real spirit than this, which requires us "to look not every one on his own things, but also on the things of others." It springs directly from the Divine command to love our neighbor as ourselves; but its requirements have neither been developed in our religious literature nor obeyed in our religious life. Whilst it is clearly our duty to take care of ourselves, it is made as clearly our duty to take

to make the most of it is the law which is permitted to regulate the administration of property. Few men, indeed, are destitute of human sym-

care of others. If Christians are sufficiently enlightened to perceive what promotes their own interests and comforts and happiness in life, they can understand what will promote the advantage of others, and they are bound to act accordingly under that discretion, as stewards of Christ, which prudence and charity dictate. If they will have laws for their protection and the protection of their property, they should see that others have like advantages, and especially that the poor and lowly enjoy protection for their labor, which is their chief and often only possession. If they are careful to secure an adequate income for their support, they should be careful that the laborer, who has no other income, and no means of living, but his wages, should be secure, not only of labor, but of sufficient compensation for his toil. If they live in comfortable houses, they should be anxious that the humble and the poor should not be without some degree of that comfort. If they enjoy the full light of the Gospel, they should endeavor to make it shine upon the poor: if they bestow all the advantages of education upon their own children, they should remember the children of others. Thus we might run through the whole compass of our enjoyments, physical, intellectual, moral, and religious, and show that we are as much bound to impart, as we are entitled to enjoy, the advantages of life. We must remember, too, that this obligation is equally as imperative upon us in our collective as in our individual capacities. A nation may be unduly selfish as well as an individual:—a denomination or church as well as a single Christian. These must regard the welfare of others as well as their own: and while it is true that nations and denominations, and other collective bodies, derive vigor and strength from their association, they must not use that strength to injure others—nay, they must use it to help others. But

pathy. Many partial alleviations are effected by the personal kindness of individuals; but these desultory efforts do not tell with much effect on the aggregate result. The general law overbears the isolated exceptions, and that law is so to dispose of each item of property as to yield the largest possible per centage of pecuniary return. This dreadful law is even now squeezing wretched families into wretched holes, and so preparing rank disease, physical and spiritual, for the community in the coming days. The money-making spirit of the age is a short-sighted passion. It is penny wise, and pound foolish. A large infusion of Christian charity would make it not only more godly, but more gainful.

In regard to these and other species of oppression, it is difficult to make either the man himself or the public understand how far the wide-spread sufferings of the poor have been caused by the desperate efforts of a money-maker. The effects come after the cause has passed by, and they

the topic cannot be treated in a note. If fully enlarged, it would cast a flood of light upon many denominational measures of the present day, especially that one of separate denominational education, which cannot be carried out without destroying the public School System. It is a remarkable fact that the Presbyterians and Roman Catholics should be the most interested in this mistaken policy. — C.]

appear at a distance from his track. Around his path all seems smooth; and when, long after and far distant, multitudes of the poor are thrown into agony, few think of him as the guilty cause. A ship may sail down the river, or along its estuary, gliding gently with the current, or even impelled by the breath of the sky, and the ripple on its sides will be scarcely perceptible. Even after it has passed, there is no commotion on the shore. All is natural, and easy, and harmless. But when a ship impelled by steam passes by—a ship agitated onward by a fierce energy put forth from its own bosom, forcing forward itself with unnatural speed, by dashing backward whatever comes within its reach—the commotion in the direct wake of that ship may not be great, but, after the ship has passed, and, it may be, gone out of sight, a commotion begins far away on either shore. Waves rise suddenly, and as if without a cause, from the deep; the surge lashes the shore with successive, hasty, angry strokes. After raging ominously for awhile, it gradually dies away again. It has come and gone, you cannot tell how or why; and, even when it has gone, you are uneasy in the silence that succeeds, for you know not when it may return. It was the eager, artificial, impatient, desperate struggling forward

of that ship that produced the commotion far away on the river's banks after it had passed by. Though the ship had been large and deeply laden, if it had only taken advantage of fanning winds and currents, it would have left no such abnormal agitation behind.

We have been describing in allegory the passage of a wrestling, wriggling money-maker through the crowded stream of life. Forward he will be — forward faster than by legitimate means he can accomplish — faster than he can go by spreading his sail to the breeze. In order to impel himself forward, he strikes back every thing around that he can lean upon. He strikes fast and vehement. Though few have marked his motions, because of his motions there is a frightful surge of suffering afterwards on the outer edges of society. Sufferings sudden, and sharp, and thick, come over the laboring poor — sufferings under which they sink, without being able to divine their cause. Meantime, that cause has turned round a headland, and has safely reached the ocean, or has been thrown on a rock by the vehemence of its own motion, as the case may be. Whether the speculator ultimately make or wreck his own fortune, his convulsive effort has pressed and oppressed the poor.

Conceive the force operating now within this city in the direction of money-making. If all the energies that are expended in that direction were added, how vast would the sum of them be! I know not a speculation more interesting than this. We are accustomed to such statistics, and such summations. In modern times great errors are corrected, and great public benefits attained, by the accurate enumeration of certain forces all acting separately, and the computation of their united power. It can be told in a single line of figures how many tons of shipping are owned in the port of Glasgow. It can be told in a line of figures how great an aggregate of steam-power is operating in and around the city. Now, conceive, if we had a notation to mark the energies exerted by a human mind, and if we had correct statistics of all the energies that are yearly expended in this city in the making of money, and if these in their aggregate could be represented in a line of figures, how great, how dreadfully great, would that aggregate be! It would represent a power which, if collected and united, and turned upon the city's filth, and poverty, and ignorance, would sweep them away, as the stream of a mighty river rolling down our streets would carry off the mire that had accumulated on their surface.

I cannot walk in upon a merchant in his counting-house, and charge him individually with the guilt of unjustly diminishing a laborer's wages, of forcing a tender child into the toils appointed for manhood, of intercepting God's gift of rest from his weary creatures, or of immuring a family in a den not fit to be the residence of a human being. I cannot make any such specific charge against a brother; but this is nothing more than to say that I cannot judge the world. The world has a Judge notwithstanding, and before His judgment-seat we must all appear. The line of causes and effects in the relations of an artificial society is not too intricate for the Omniscient. The Judge of all the earth knows every man's share of the evil that is done under the sun, and He will execute righteous judgment. The day will declare the division of responsibility. All that I can do is to reiterate the statement that the poor and ignorant are kept in a state of poverty and ignorance by the absorption of those energies, in the aggregate, on the accumulation of wealth, which ought to be devoted to the doing of good. The broad, deep stream of human energy is made to play idly upon money-making, the only result being to drive round a huge dizzy wheel, which adds nothing to human happiness; while mere

dribblets are turned aside upon good to others, scarcely sufficient to turn the proper machinery round, and not fitted to make any sensible impression on the accumulated mass of sin and misery.*

I address a concluding word to those who bear Christ's name, and hope in his mercy. Let us think of the position which He has given us, and the work which he requires at our hands. If we are bought with a price, we are not our own. The redemption of the soul is precious: it is the greatest thing. Wherefore has our dear Redeemer shed his blood for us? Wherefore has he taken

[* There are several passages in these discourses, which might be seized upon by those who are ever ready to cry — "You are employing language calculated to increase the prejudice of the poor against the rich — you are widening the breach, too wide already — you are lending yourself to the slang of socialism." The Preacher has, however, kept within due bounds on a subject which deserves to be treated plainly, even at the risk of touching this kind of sensitiveness. We are very far from desiring to disturb any kindly relations subsisting between the rich and the poor; but we hold that the selfishness which is natural to man, and which is increased in "*the race for riches*," should be clearly pointed out, with its consequences. The rich may do vast injury to the poor, whilst only intending to benefit themselves. They should be taught to study and understand the social results of "*the race for riches*" — by every path which the "*runners take*." No false delicacy should shut our mouths on a topic so vital to human welfare. — C.]

our nature, and given his soul an offering for sin? Is it that we may "realize something?" Is it that we may "make a fortune?" Is it that we may "die worth many thousands?" The very sound of the questions gives a rude shock to your minds. You shrink from these suggestions as blasphemous paradox. But, startling though these propositions be, they are but common practice clothed in plain language. You will not deliberately propose to spend yourselves for money, and yet nearly all your souls may be given to money notwithstanding. "I go, sir," said the son, when the father commanded him to work in his garden — "I go, sir," he said, with an unquestioning acquiescence; but he "went not."

If we had in this city twenty thousand men of average mental culture, and average strength of purpose—all renewed in the spirit of their minds; all walking over earth as already the heirs of heaven; all feeling that they owe their redemption to Christ, and that they will soon be with him; all knowing that he leaves them a little while in the world, to afford them an opportunity of doing good there; all hastening to do as much for the needy as they can before they are taken to heaven, where no needy will be within their reach—twenty

thousand such men, and this wilderness would soon blossom like the rose! Twenty thousand such soldiers of Jesus Christ, and the armies of the aliens would wither like the mown grass before them!

But let every one of you, in particular, live not to himself, and not for money. "Follow after *love*." I am persuaded that a very great revolution of ideas is needed to bring us unto a right state of mind in regard to these matters. Christ gets fair words; but self and the world get the most of our hearts and hands.

To seek the things of others—to do good to the needy, even to the unthankful and evil—to spend your life in the Father's business,—this is to keep company with Jesus. This is the way by which he went. The sweetness of the society will make the labor feel light.

Oh that we had hearts lighted up with love—lighted at the love of Jesus! Oh that we could go through the world as his companions, acting as parts of him, left behind awhile in the body, looking on men as he looked, and acting as he acted, until the faithful servant is taken unto the joy of his Lord!

LECTURE VI.

MONEY BEQUEATHED BY PARENTS TO THEIR CHILDREN.

“And Manoah said, Now let thy words come to pass: how shall we order the child? and what shall we do unto him?” — JUDGES xiii. 12.

It comes out incidentally, but not the less certainly, in the teaching of the Lord, that parents are in some matters naturally capable of making the best choice for their offspring. “Ye being evil know how to give good gifts unto your children.” — (Luke xi. 13.) Although they are evil, there are some things in which they can act aright. Sin has not unfitted man for every kind of action. The will is depraved, and the understanding darkened; but there are certain instincts implanted in nature for good that remain in force still. What man has in common with the brutes—certain tendencies that contribute to the well-being of the animal economy—may be trusted, even when the higher faculties are deranged. If the question relate to the kind of food that should be given to

his child—whether a piece of bread or a stone, whether a fish or a serpent—the man is capable of judging. He may, in certain extreme cases, become so depraved as to do evil even there; but still he knows well enough what is good for his child, and as a general rule he yields to this parental instinct, and acts according to his knowledge. Like the instincts of the lower animals, the trustworthy knowledge in man has respect to the immediate necessities of the body. It cannot look far forward. Whenever you enter the domain of the higher reason, man is exceedingly apt to err. When he begins to exercise those powers which distinguish him from meaner creatures, he misses the mark very frequently, and very far. That part of his being has been more deranged by sin. It does not perform its office aright in the human economy.

When a parent looks forward and attempts to provide for the future of his child,—when he essays to shape the course of a young immortal committed to his care, he is more at a loss than in the matter of choosing what food should be given to a hungry infant. It is when a man is called to do for his offspring what the lower creatures cannot do, that he most signally fails. He is insufficient for these things.

It is an instinct of the new nature, a mental habit of a believing man, whenever he comes to a matter too difficult for himself, to ask help of God; when, from any cause, his heart is overwhelmed, his constant cry is, "Lead me to the Rock that is higher than I." When a Christian parent thinks how much more is required of him in regard to his children than to give them wholesome food,—when he thinks of the influence of parental training and example, not only on this life, but on the preparation for a coming world,—when he considers how much is to be done, and how incapable he is of doing it, he will be constrained to ask the wisdom that is from above.

Earnestly and simply did Manoah take the readiest way of ascertaining the mind of the Lord regarding the up-bringing of his promised offspring. Addressing the messenger who had borne to him the glad tidings, he said, "How shall we order the child, and how shall it be done unto him?" Under the dispensation of the gospel and the ministration of the Spirit, it is our duty to go and do likewise. When, in the matter of ordering children for time and eternity, we feel ourselves unfit, we must take the means which the better dispensation affords us for getting help from the Lord. We must search the Word, and ask

the Spirit to teach us out of it how it should be done unto the child. What I know not, teach thou me.

This parental anxiety has reference to the whole treatment of the child. It comprehends the education in childhood, the profession to be chosen in youth, and the provision to be left behind when you die. It has reference to the child's health and station in society, to the development of his mind, and the renewal of his nature; it has reference to the influence on him which may be exerted by society, by learning, by wealth. In short, the intelligent and affectionate Christian parent's anxiety about his child, reaches to every thing that may affect that child for good or evil, in body or soul.

Of the many influences which bear on the child's well-being, and which the parent may in some measure control, I select at present only one. I limit the question to one object, and read it, *How shall we order the child in regard to money?* The estimate, the acquisition, the possession, the use, the loss of money, have a very material influence on the character, and station, and happiness of our children, in youth and onward to age. In these, as in other matters, parents have much in their power. By their method of ordering the

child in these things, they may do much good or much evil. Great benefit will accrue to the family if the parents ascertain the mind of the Lord, and act on it, in arrangements regarding the acquisition and disposal of money.

From the nature of the subject, our remarks must be of a somewhat miscellaneous character; but in order to give them some definite form, we shall arrange them under the three following heads:—

I. Training in early childhood.

II. The choice and opening up of a path for active life.

III. Portions amassed by parents, and bequeathed at death to their children.

I. In respect of money, how shall we order the *child—the little child*? At first sight, the subject may seem out of place here. How can you lecture an infant either on the proper value of money, or on the preposterous value that is often foolishly attached to it? Every thing in its own place and time. You are not to communicate to the child at first all your own matured conclusions on these subjects; but you must *have* matured conclusions on these subjects before you are fit for training your child. It requires one with a ripe judgment.

on the whole case to impart a safe direction to the infant mind, as it enters on the most elementary ideas. It requires one who knows the whole way to lead another over the steps of it. It is as necessary that the first steps be in a right direction as that the last should be so. The first openings of intelligence in childhood are the commencement of the notions, and principles, and habits, that will regulate the life. It is of vital importance that education on all subjects that concern life should begin early.

Of all the temporal things with which your child will come into contact in life, it is probable that none will exert a greater influence on him than money. The formation of his earliest conceptions regarding it should not be left to chance. Since your child must some day come into collision with that mighty agent, you ought, as far as it is in your power, to mould his mind so that the inevitable collision will be safe, and even profitable to him.

A ship making way through the sea, and leaving no track of its path, is in many features like an immortal being moving over the course of time. The wind-distended sails are the motive impulses of the soul, urging the immortal on. The rudder is the will, giving direction to his

course. The compass is the conceiving, judging mind. According to that mind's conceptions, the active will directs the motion to the right hand or to the left. The currents, rushing now this way and now that, strong and impetuous, are like those temptations that are in the world, from many opposite quarters secretly besetting the soul. The rocks and shoals are instruments of perdition to those who are driven away by their lusts. If you have successfully breasted these currents hitherto, and cleared these rocks, certain it is you have seen some of goodly promise, who began the voyage with you, making shipwreck there. In especial, the *love of money*—perhaps you have yourselves felt the force of that current, and seen others caught in it, and cast away. Others you have seen grazing the rock of perdition, and “scarcely saved.” After all this experience, if you should have any share in fitting out another ship for the same voyage, you would fain touch the magnet, and give it a *bias* in the direction of safety, against the current which you know to be strong. The mind of your little child is the directing compass of a ship that must stem these currents. Impress thereon a bias against the danger. Begin early to influence the infant mind. Instrumentally, the safety of the course and the glad arrival depend

much on the start that your child may get from a parent's hand.

Show the child early the use of money—its use in obtaining necessities, and in promoting works of benevolence. Train the child in the right direction as to the estimate of money, as to its use, and as to the objects on which it should be expended. In after life he will have much to do with it—teach him betimes to handle it aright. It is of much practical importance that young children should be accustomed themselves to have, to keep, and to use money. They should not only by precept be taught, but by experienced trained, to know that it is wrong to throw it uselessly away, and to know the blessedness of giving for the good of those that need. There is more power than most of us are yet aware of in the practice of letting children have some pence of their own, to be laid out according to their own judgment, or given in charity on the impulse of their own will. Of course, there will be a continuous effort to imbue the child's mind with correct ideas, but there should not be direct interference with the freedom of his act. I would rather see an occasional mistake, which might afterwards be turned to good account, than make him a mere agent in executing my order. It is not his hand, but his

will that is to be exercised, and influenced, and trained. It is but a little act — the miniature, as it were, of a good deed ; but it derives its importance from being the act of a little *man* — one who will soon be acting a man's part on the wide arena of the world. The infant is the germ of the man. The infant's habits, and likings, and actings, are the rivulet, already settling its direction, which will soon swell into the strong stream of life.

II. In respect of money, how shall we order the *youth* as to the choice and opening up of his path in life? My object is no cynical fault-finding with existing things — no exaggerated condemnation of all my neighbors, and of every thing they do. I would like to expose your own errors with the human kindness that will not repel, and yet with the faithfulness that will not deceive you. I bid you consider what your aim has been in the choice of openings for your children. Has your conduct in this matter been like the worshippers of God, or of Mammon? This is one of the things pointed out in a preceding discourse, in which the right and the wrong approach and seem to blend imperceptibly into each other. It is difficult to discover where the line lies that separates between the desire of an honest livelihood, and the miser's

lust of gain. Yet there is such a line, though we may experience difficulty in discerning it. God knows it, though we do not. This uncertainty should increase our watchfulness. The wary seaman will give an undefined sunken rock a good offing. He will take care to err on the safe side. The general rule is, "Seek first the kingdom of God and his righteousness, and all these things shall be added." If this law were faithfully carried into practice, we would be safe. Deal honestly with yourselves when the prospect of an advantageous settlement appears. Judge righteous judgment, first as to the facts of the case, whether the money-interest and the soul's interest be in opposition. Then, secondly, if so, judge which of the two should be allowed to go to the wall. Does the soul's safety overrule the prospect of wealth? or does the prospect of wealth silence your anxieties about the soul's safety?

If your child should be cast away by the temptations to which you exposed him, what a living worm are you preparing to feed upon your own heart! One's spirit melts at the very thought.

In the management of your families, whether is the desire to make them rich, or the desire to have them saved, the greater power? The Lord is surely at this day requiring of his disciples that

they shall take a side, as between his service and that of Mammon. He requires of us to let it be seen in the world and felt in our household, that we value him more than money. We may have been amazed at the mingled perfidy and stupidity of Judas, when we have seen him weighing Christ and his own soul against the miserable thirty pieces of silver. But there are more traitors than one among the disciples of Jesus. He is still betrayed in the house of his friends. In the balance of parental anxieties, how often yet is silver preferred to the Holy One!

All of us who place our hope of salvation in the Eternal Son of God avouch him to be our Head. He is the Head not only of the church, and of the world for the church, but also the Head of every man who is a member of the church. To be the Head is not an empty name. The confession of it on our part is mere hypocrisy unless it be operative, predominating, controlling. Of necessity some one must rule in your household; and if ye say to Jesus, "Lord, Lord," while the love of money shapes all your family arrangements, what are you doing but choosing the silver and betraying the Lord?

I do not ask any parent to bind his son to a poor trade, if a more profitable one is within his

reach ; but I demand of every parent, as he owes allegiance to the King of kings, that he *have* and *manifest* a supreme concern for the spiritual life of his children, and that, under the guidance of this ruling passion, he frame his plans and make his arrangements for their outset in the world. If one aim has an actual supremacy, others will easily glide into subordinate positions. If the eye be single, the whole body will be full of light ; but a double-minded man is unstable in all his ways. Unstable, indeed, is the way of that man who maintains a Christian profession, and yet makes money his chief end. His path is uneasy, especially within his own house. His family observe his inconsistency, and he lives under the fear that they will observe it. He hides it as well as he can, and yet manifests the consciousness of hypocrisy detected. Perhaps this is in part the reason why sometimes the sons of even eminent professors of religion turn out irreligious men. I confess it is hard to be consistent in these matters. It is always hard to crucify the flesh. It is hard to cut off a right hand ; but it is better to endure that hardness than to let the bands of covetousness compass about your soul, until they grow into chains of everlasting darkness.

Under the head of provision made for an outset

in life, the subject of matrimonial alliance deserves special notice. Here, again, I throw in the caveat, that I intend no morose opposition to nature. I wage no war with the instincts of the species. I would "live and let live." I am not your enemy as to the enjoyments of time; but I must tell you the truth for the sake of your eternity. The rich may marry as well as the poor. In this they sin not. But to marry for the sake of money is a degradation of the human being, and a prostitution of the good ordinance of God. It is fraught with danger to present peace and future salvation. Filthy lucre! Never does the love of gain appear more loathsome than when it stalks forth, peering and prying into societies and families in quest of a fortune to determine a marriage. It is woman — soul and body made by God, fearfully and wonderfully made, — it is woman that is an help-meet for man, and not money, the work of his own hands. History indicates that the Lord in providence peculiarly defends the integrity of his own appointment in marriage. I know of nothing in which sin more surely finds the sinner out than in this. In many cases, occurring from day to day on the wide theatre of the world, and exposed to public observation, the fortune-hunter is bitten to the quick. The man who chooses a wife, as

other people would choose a purse, according to the amount of money it contains, is running his head against one of the fixtures inserted by the Almighty in the constitution of things. In that constitution there is a self-acting apparatus of retribution. The rash step of the selfish transgressor has set the machine in motion. Its unseen lever is lifted over his head. In due time it will fall, and it will not miss the mark. He will be left to drag out a life of disappointment—to pine unpitied in an unhappy home.

III. How shall we order the child in respect to the acquisition and accumulation of *money to be bequeathed as his portion*? Neither on this head do I wage war against the affections of nature. I do not wish any parent to love his child less. I count it both unnatural and ungodly to disinherit children in order to gratify a parent's dislike, or his whim, or his superstition. I speak as to Christian parents who love their children, and who desire to love them in the Lord. I assume that your chief earthly concern is for your children, and that your weightiest care for time is how you may do best for them during your life, and at your death. Assuming all this, I invite your attention to that most difficult and interest-

ing question, *How can you make your money most useful to your children?*

Beware of tacitly acting on the supposition that the more money you leave to them, the more good you will do to them. None, I know, would entertain this principle, and announce this formula as the rule of his life; but the greatest practical dangers arise from the tacit assumption of a principle which you would repudiate if it were formally proposed. Many parents do act in the same way as they would if the rule of their life were to add as much as possible to the fortune of their children. This course is obviously unwise. When we come to particulars, however, we are met by the difficulty of laying down a rule that will apply to all cases. If one should reply, Granted that parents who have much in their power should set a limit to the amount to be bequeathed to their families, but what is that limit? I cannot answer that question. The question admits of as many answers as there are families in the world. We cannot specify a sum, and say it is lawful for a Christian parent to bequeath so much to his child, but unlawful to exceed it. But it does not follow from this that a Christian is at liberty to scrape together as much money as he can during his life, and simply bequeath it to his children when

he comes to die. Although no specific rule can be laid down, some useful suggestions may be given.

I speak chiefly in reference to a mercantile community, and to the disposal of money by the persons who have acquired it. The law of entail places the greater part of the heritable property of this country beyond our category. The possessor for the time being has no power to alienate. I speak of those who have unrestrained power, and consequently are under undivided responsibility. A man of wealth should consider well before he leave a large fortune to his son. It may in some cases be safely done; but it is not to be done as a thing of course. If you have accumulated the money, and not trusted yourself with the spending of it, do you think it likely that your heirs will use it more wisely than you would have done? For myself, I think if by my skill and industry I had acquired a large sum of money, I would like to have a hand in the spending of it. It would probably be as usefully scattered abroad by the hand that made it, as by the hand that merely got it. There are two questions closely connected here. There is, first, the good of the community in the proper use of money; and, secondly, the safety of young persons into whose power it has

fallen. Generally these two go together. A right solution of the one will in most cases be found to involve a right solution of the other. If money is foolishly spent, the person spending it is greatly injured. For the sake of his child, as well as with a view to the right disposal of his money, a parent should not rashly let an accumulated treasure drop into the lap of an inexperienced youth. You would not spread a press of sail on a ship, unless you had previously satisfied yourself that it had been rendered steady by a sufficient weight of ballast. So should parents consider the character and capacity of their children, and not be instrumental in causing their shipwreck by giving them more than they can manage. And as to the cruelty of leaving large fortunes to unprotected orphan girls, it is difficult to speak of it with coolness. It is like spreading rank carrion round the defenceless lamb, to attract the vultures to their prey. Forthwith the foul swarm may be seen hovering near, in the shape of Popish priests, or profligate wooers, or both together. Seldom is the terror of the law sufficiently strong or vigilant to scare them away.

In point of fact, within our view, on the surface of society, the injury done to youth by large fortunes bequeathed seems greatly to preponderate

over the good. A very large proportion of the persons now in eminent and honorable stations in this city have risen by their own exertions, and comparatively few have stepped easily upon the fortunes that were left to them. I suppose you will find a greater number of youths who have tumbled down over large money portions, than of youths who have risen to eminence by aid of them. Any one who has been acquainted with mercantile society in the city during the last generation, could write out a goodly list of honorable and prosperous citizens who inherited no wealth, and another list, equally lengthened, comprising broken-down sons of wealthy sires.

The example of a judicious but generous expenditure of money by a parent, is a more precious legacy to his child than all the accumulations that parsimony and pride could bequeath. There is a law by which parsimony in a parent generally defeats its own end. There is a rule of contraries often observed in the habits of father and son in regard to money. If a son is brought up in a family where money is too closely kept, he feels uneasy under the unnatural contraction, and as soon as his father's breath is out, he bounds for relief to the opposite extreme.

Finally, a good rule for Christian parents is to

let prayer and pains always go together. In so far as he labors to provide for the education and the comfort of his children, especially those who are not likely to be able to gain their own livelihood, a father is at liberty to ask God's blessing on his efforts. But when one has already amassed many thousands, and is striving to amass more and more, to be left as a portion to his children, he would do well to add prayer to his pains. Perhaps he will find it difficult to pray for more thousands and tens of thousands to be left behind him. Perhaps the request, if he makes an effort to be particular, will startle him; and clearly a Christian is not in a right position if he is laboring for any thing for which he cannot pray. Let us remember that we and our children are under law to Christ, and on our way to the judgment. Let us act under the power of a world to come. Regarding money, like other talents, the command of the Lord is, not *acquire* and *bequeath*, but *occupy*. To spend life in gathering his hoard together, and then leave it in the lump to his successor, is the part of a fool. The care of a wise man is to use it well. To use his money well during his own life, is at once the best service to God which a parent can get out of money, and the most valuable legacy which he can transmit to his child.

IN uttering these warnings regarding the love of money, I have all along felt my call clear, and my footing firm. The church and the community need a reproof on that subject; and the Bible contains plain reproofs suited to the case. It is a spurious spirituality that would forbid such themes as unworthy of a place in a preached gospel. The blessed Jesus admitted these things into his preaching, and why should they be excluded from ours? Whatever hinders Christ's kingdom within us, is a legitimate subject of address from the pulpit. The whole counsel of God must be unfolded, to meet the whole machinery of Satan. If we collect all our strength at the centre, leaving the flank exposed, the enemy will turn our position there, and overwhelm us. I have been endeavoring to strengthen a portion of the defence that seems to be yielding in these days, where the enemy seems ready to burst in like a destroying flood.*

[* The Preacher seems painfully aware that he was urging an unwelcome topic. He apprehends it will be thought a subject unsuited to the sacred desk. But his theme had been chiefly a denunciation of covetousness. If that had been unwelcome to the ears of the wealthy occupants of his pews in the great city of Glasgow, noted for its riches, its intelligence, and its enterprise, how would their complacency have been disturbed if the orator, deserting the negative teaching of his subject, had taken for his theme, "Thou shalt love thy neighbor as thyself"! Pursuing the leadings of this positive

If any are disposed to say, "Money is not the material for making sermons of; let us hear a sublimer theme; let us have the fulness of Christ poured out for those who are disciples, and let the sharp arrows of the Lord fly—the lightnings of the law flash forth—to bring convicting wounds to a still hard heart;"—if any are disposed to object, on these or similar grounds, to the series of lectures that has now been brought to a close, I have an answer ready: I have a reason which compelled me to do it, and justify me now that it is done.

1. *As to the edification of believers.* As I am enabled, I endeavor to spread the bread of life before those who are hungering for righteousness. But the results, though real and visible, I dare not pronounce to be satisfactory. I observe certain obstructions in the way of the Lord. After his own example, I strike at these—now at one, now at another, if so be I may remove them out of the way. Some impediment in the spiritual economy

command, he would have invaded their selfishness, their want of Christian probity, their vanity, their oppression and neglect of the poor, in a thousand points which he has left untouched. We trust he will return, to the charge under the command of—"Love thy neighbor as thy self." He will make a great campaign when he takes that field. — C.]

so mars our best designs, that the supply of food does not increase the strength. Money is one root of this evil. Money sticks in the channel, and stands in the way. I pause, as Jesus did, in the work of preaching the glorious gospel—I pause that I may cry aloud, “Take heed and beware of covetousness.” He did this, and why should not I? Nothing shall turn me from a course while I am sure that I am following His steps.

2. *As to the convincing of the careless.* If any are disposed to regret the prominence given to expositions regarding covetousness, on the ground that the time should have been occupied in efforts to get people converted, I answer, the low worldly living of the disciples is one of the greatest obstacles to conversion. The devotion to money, and the fruits that spring from it, as exhibited in those that seem believers, scare away those inquirers who are disposed to come in. The greed, the selfishness, the dishonesty, the hardness, that are sometimes seen in professing Christians, are main hindrances to the work of conversion. Aim at conversion! Yes, and so I do. I am aiming at conversion when I wield the testimony of the Word against these sins of yours. Those that are entering in *ye hinder*. We cannot expect many

to be converted, unless those who are Christians arise and shine in the light of the Lord. To shake ourselves free from the dust, to lay up our treasures in heaven, to let it be felt that our hearts are there, is a main part of the wisdom that wins a brother's soul.

APPENDIX.

THE present volume is offered to the public as the first of a series, to appear under the supervision of the present editor, selected with a view to their illustration of the bearing of Christianity on the social interests of men. Such works will be taken for this purpose as are best fitted for popular reading, and contain, at the same time, the richest fund of instruction in both facts and principles. We are not without hope of receiving, from American writers, original works for this series; but our main resort must, for the present, be to foreign literature. If the books thus republished contain much not strictly applicable here, let us take warning from offences of which we are not yet guilty, but to the commission of which we may be hastening; let us remember that now is the hour of prevention as well as of reform, and let us hope that our literature will soon be adorned with works, shedding a blaze of Christian light upon the whole range of social philosophy, and upon all the complications of politics and social life. If any persons competent to treat these subjects with advantage to the public, fear that our course may be too liberal, we invite them to contribute one or more volumes to the series, the only design of which is, to

extend the domain of Christianity over the whole ground of Political Economy and Social Philosophy.

It is not our object, as some lull their consciences by asserting, to construct a religion out of charity and humanity, but it is to carry Evangelical religion, with its spiritual energy and upholding wisdom, into the charity and humanity of this world, that these virtues may become graces and ornaments of Christian life, and powerful elements in the progress of social reformation.

The reader will find, on the following pages, the outline of a work on Christian Charity, for which a premium of \$500 is offered by the editor, and an additional \$500 by the publishers of this volume. This outline is intended merely to designate the extent of the subject, and not to prescribe the arrangement of the work to be offered. We trust the invitation thus extended to those competent to wipe away the heavy reproach which lies upon our religious literature, that it contains no adequate exposition of the great command, "Thou shalt love thy neighbor as thyself" — and no comprehensive work on the religious duty of man to man—on Christian Charity, will not be long neglected. Above all, let us not encounter the derision of the world for such neglect.

The time for completing works designed for this prize was at first limited to May 1, 1854, but it is now extended to May 1, 1856, or to such other time as may be arranged with those who may be disposed to enter into the competition.

THE LAW OR DOCTRINE OF CHRISTIAN CHARITY, AS
TAUGHT AND EXEMPLIFIED BY CHRIST AND HIS
DISCIPLES.

The scope of such a treatise should include all the instructions of Christ and of his apostles bearing on the subject.

The question should be examined whether the moral law is to be regarded as coming to us chiefly or mainly from the words of Christ and his apostles, or from the Decalogue, as developed and expanded by uninspired writers.

The various creeds, articles, compends, confessions of faith, and other summaries of Christianity, emanating from or used by Protestants, should be examined with reference to their deficiencies in the elements of the doctrine of charity. This examination may be accompanied by suggestions of revision and amendment.

All that is recommended or enjoined by Christ and his apostles in reference to the duties and demeanor of men towards each other, and in reference to the manner and motives of their conduct, should be considered and treated as a development of the doctrine of Christian Charity, constituting a system of Christian morality, with applications to the chief relations and business of life.

This will include, of course,—“Thou shalt love thy neighbor as thyself;” and, “As ye would that men

should do to you, do ye also to them likewise ;” and also the due consideration of all the kindly affections and mutual good offices which all men owe to their fellow-men :

The forgiveness of injuries.

The granting of favors without hope of reward.

The loving our enemies and those who despitefully use us.

The being peacemakers ; placable ; self-denying ; easy to be entreated ; hospitable ; compassionate ; patient ; not covetous ; not ambitious ; not prone to judge others ; not envious.

The duties of rulers and legislators in reference to human well-being.

The duties of citizens ; subjects ; masters ; slaves ; and of men in other public relations.

The duty of men in authority, legislators, Christian ministers, and of all enlightened men favored by education, experience, wealth, and influence in society, and, finally, of all men, to **STUDY THE SOLUTION, UNDER THE LIGHT OF CHRISTIANITY, OF ALL THE GREAT SOCIAL AND POLITICAL QUESTIONS WHICH BEAR ON HUMAN WELFARE, such as :—**

The organization of labor, or the means of securing to laborers, as far as may be practicable, the due and regular reward of their labor ; and herein how far the labor of those who live by their labor alone, should be a special object of solicitude to the governing powers of a nation.

Whether competition should be the only or chief

regulator of industry, and whether the rate of wages should depend wholly on the results of competition.

Whether the rewards of industry and the consequent well-being of the laboring classes, should be dependent on the action and results of foreign commerce.

Whether the subject of labor, as the poor man's only possession, should not be deemed an independent topic, demanding consideration on its own separate merits, with a development from the single point of human well-being.

The subject of public education should be considered under its Christian aspects. In the United States no denomination of Christians can teach all the children, and all the denominations united must fall short in any effort to reach the whole of the youth of the country; whether, therefore, all true Christians may not advocate and sustain some system of public education. This system should, of course, be such in a religious respect as evangelical Christians may be able to agree upon in a spirit of concession to each other, and in a spirit of kindness to all others; and such as they should unite to carry into effect, so that no children should be suffered to go without its advantages. Every individual and every church may and should care for the children in their special charge; but the performance of this duty, however complete, cannot discharge them from duty toward other children within the reach of their influence.

There are other subjects in reference to human welfare which, if not treated in some detail, should be referred to as among those upon which the light of

Christianity should be shed, and as to which it should be known that Christians are ever alive, anxious for information, and desirous for the progress of the truth.

Separate property and unequal accumulation are in accordance with the whole doctrine of charity, which contemplates a state of want, of mutual dependence, of the need of succor and protection, and the power to afford it.

The whole idea of Christian stewardship implies that power and possessions are committed to the steward for his proper management.

Superior minds, superior bodily strength and endurance, greater energy of character and power of labor, will command or acquire greater wealth, and thus incur special responsibilities under the law of charity.

The responsibilities of the rich in reference to the employment of the poor; and as creditors; as lenders; and as possessors of the soil, require, with other like topics, to be fully developed. Can men of large incomes acquit themselves of the duty they owe to their fellow-men, by a merely generous liberality towards religious and benevolent enterprises? Can such shut themselves quietly and securely from the cares of the world, and from contact with their fellow-men, without any inquiry into the situation of the masses of their fellow-beings around them, many of whom stand all the day idle because no one comes to employ them? It may involve anxiety and care thus to look after the unemployed; it should be considered whether this is not the very kind of care which devolves upon those who are rich and increased in goods, and which will

be of equal benefit to those who incur it and those for whose benefit it is exercised. If it involves a great sacrifice of peace and quiet in the rich thus to employ themselves, the parable of the talents teaches us that their reward will be in proportion.

Whether it be right for rich men to keep their wealth "laid up in a napkin," unproductive, or even at usury in the bank, while the employment of the mass of laborers is left to those of inadequate means, who cannot punctually pay the wages of their men, and who frequently fail and never pay them.

Whether Christian capitalists are to consider the employment of those who are compelled to labor for their daily bread, as one of their obligations under the law of Christian Charity; and this not merely as to the actual employment of those who come within their reach, but in reference to the general policy of the country in its bearings on the question of labor and wages.

The law of charity as applying specially to The poor — The suffering — The helpless — The imprisoned — The idle — The vicious — The insane — The intemperate — The dangerous, &c.

The law of charity as applied to nations or men in general.

The duty of studying what may tend to the general peace of the world.

What are those principles of human well-being which are of equal application in every country.

What can be done to open the way and facilitate the progress of Christianity throughout the world, by showing its design and fitness to improve the condition of men in this life, as well as to secure eternal happiness in the world to come.

The order of charitable effort might be considered thus :—

1. Individuals are personally to accomplish all they can for the good of others, not merely for the benefit of those whom they serve, but for the reflex benefit of charitable action on themselves.

2. Congregations, as such, are to carry their charitable efforts as far as the range of their power, and then commit wider action to,—

3. Denominational effort, and when this reaches its final results,—

4. The whole body of Christians must unite in the work of ameliorating the condition of humanity, and *thus opening the way* to the progress of the truth and the final triumph of the gospel.

The advantages of denominational subdivision in reference to details, supervision, and discipline, should be fully appreciated so far as their influence extends; the co-operation of the whole Christian body in certain movements is not only of equal advantage, but often of indispensable necessity.

The effectual work of charity demands the minute care of denominational and the united strength of the whole body of Christians. Should enlightened Chris-

tians refuse all co-operation or unity of action, and place every movement on the narrow ground of sectarian effort; thus not only narrowing the basis of action, but contracting the views of the actors; throwing away the power of united effort, and presenting a divided force for the enemy to conquer in detail?

THE END.



CATALOGUE
OF
VALUABLE BOOKS,
PUBLISHED BY
LIPPINCOTT, GRAMBO & CO.,
(SUCCESSORS TO GRIGG, ELLIOT & CO.)

NO. 14, NORTH FOURTH STREET, PHILADA.:

CONSISTING OF A LARGE ASSORTMENT OF

BIBLES, PRAYER-BOOKS, COMMENTARIES, STANDARD POETS,
MEDICAL, THEOLOGICAL, AND MISCELLANEOUS WORKS, ETC.

PARTICULARLY SUITABLE FOR

PUBLIC AND PRIVATE LIBRARIES;

For Sale by Booksellers and Country Merchants generally
throughout the United States.

THE BEST AND MOST COMPLETE FAMILY COMMENTARY.
The Comprehensive Commentary on the Holy Bible;

CONTAINING

THE TEXT ACCORDING TO THE AUTHORIZED VERSION,
SCOTT'S MARGINAL REFERENCES; MATTHEW HENRY'S COMMENTARY,
CONDENSED, BUT CONTAINING EVERY USEFUL
THOUGHT; THE PRACTICAL OBSERVATIONS OF

REV. THOMAS SCOTT, D.D.;

WITH EXTENSIVE

EXPLANATORY, CRITICAL, AND PHILOLOGICAL NOTES,

Selected from Scott, Doddridge, Gill, Adam Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmueller, Bloomfield, Stuart, Bush, Dwight, and many other writers on the Scriptures.

The whole designed to be a digest and combination of the advantages of the best Bible Commentaries, and embracing nearly all that is valuable in

HENRY, SCOTT, AND DODDRIDGE.

EDITED BY REV. WILLIAM JENKS, D.D.,

PASTOR OF GREEN STREET CHURCH, BOSTON.

Embellished with five portraits, and other elegant engravings, from steel plates; with several maps and many wood-cuts, illustrative of Scripture Manners, Customs, Antiquities, &c. In 6 vols. super-royal 8vo.

Including Supplement, bound in cloth, sheep, calf, &c., varying in

Price from \$10 to \$15.

The whole forming the most valuable as well as the cheapest Commentary in the world.

The Companion to the Bible.

In one super-royal volume.

DESIGNED TO ACCOMPANY

THE FAMILY BIBLE;

OR,

HENRY'S, SCOTT'S, CLARKE'S, GILL'S, OR OTHER COMMENTARIES.

ILLUSTRATIONS OF THE HOLY SCRIPTURES,

In one super-royal volume.

DERIVED PRINCIPALLY FROM THE MANNERS, CUSTOMS, ANTIQUITIES, TRADITIONS, AND FORMS OF SPEECH, RITES, CLIMATE, WORKS OF ART, AND LITERATURE OF THE EASTERN NATIONS:

EMBODYING ALL THAT IS VALUABLE IN THE WORKS OF

ROBERTS, HARMER, BURDER, PAXTON, CHANDLER,
And the most celebrated Oriental travellers. Embracing also the subject
of the Fulfilment of Prophecy, as exhibited by Keith and others;
with descriptions of the present state of countries and
places mentioned in the Sacred Writings.

ILLUSTRATED BY NUMEROUS LANDSCAPE ENGRAVINGS,

FROM SKETCHES TAKEN ON THE SPOT.

EDITED BY REV. GEORGE BUSH,

Prof. of Hebrew and Oriental Literature in the N. Y. City University.

THE ILLUSTRATED CONCORDANCE,

In one volume, royal 8vo.

A new, full, and complete Concordance; illustrated with monumental, traditional, and oriental engravings, founded on Butterworth's, with Cruden's definitions: forming, it is believed, on many accounts, a more valuable work than either Butterworth, Cruden, or any other similar book in the language.

LIPPINCOTT'S STANDARD EDITIONS OF THE BOOK OF COMMON PRAYER;

IN SIX DIFFERENT SIZES.

ILLUSTRATED WITH A NUMBER OF STEEL PLATES AND
ILLUMINATIONS.

COMPREHENDING THE MOST VARIED AND SPLENDID ASSORTMENT IN THE UNITED STATES.

LIPPINCOTT'S EDITIONS OF
THE HOLY BIBLE,
SIX DIFFERENT SIZES.

Printed in the best manner, with beautiful type, on the finest sized paper, and bound in the most splendid and substantial styles. Warranted to be correct, and equal to the best English editions, at a much lower price. To be had with or without plates; the publishers having supplied themselves with over fifty steel engravings, by the first artists.

Baxter's Comprehensive Bible,

Royal quarto, containing the various readings and marginal notes, disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures; introductory and concluding remarks to each book; philological and explanatory notes; tables of contents, arranged in historical order; a chronological index, and various other matter; forming a suitable book for the study of clergymen, Sabbath-school teachers and students.

The Oxford Quarto Bible,

Without note or comment, universally admitted to be the most beautiful family Bible extant.

Crown Octavo Bible,

Printed with large clear type, making a most convenient Bible for family use.

Polyglot Bible.

The Sunday-School Teacher's Polyglot Bible, with Maps, &c.

The Oxford 18mo. Bible.

This is an extremely handsome and convenient Pew Bible.

Agate 32mo. Bible,

Printed with larger type than any other small pocket edition extant.

32mo. Diamond Pocket Bible,

The neatest, smallest, and cheapest edition of the Bible published.

CONSTANTLY ON HAND,

A large assortment of BIBLES, bound in the most splendid and costly styles, with gold and silver ornaments, suitable for presentation; ranging in price from \$10 00 to \$100 00.

A liberal discount made to Booksellers and Agents by the Publishers.

~~~~~  
**ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE;**

OR, DICTIONARY OF THE BIBLE THEOLOGY, RELIGIOUS BIOGRAPHY  
ALL RELIGIONS, ECCLESIASTICAL HISTORY, AND MISSIONS.

*In one volume, royal 8vo.*

# JOSEPHUS'S (FLAVIUS) WORKS,

FAMILY EDITION.

BY THE LATE WM. WHISTON, A. M.

FROM THE LAST LONDON EDITION, COMPLETE

One volume, beautifully illustrated with Steel Plates, and the only readable edition published in this country.

# FAMILY PRAYERS AND HYMNS,

ADAPTED TO FAMILY WORSHIP,

AND

TABLES FOR THE REGULAR READING OF THE SCRIPTURES.

BY REV. S. O. WINCHESTER, A. M.

Late Pastor of the Sixth Presbyterian Church, Philadelphia; and the Presbyterian Church at Natchez, Miss.

One volume, 12mo.

# The Clergy of America:

CONSISTING OF

ANECDOTES ILLUSTRATIVE OF THE CHARACTER OF MINISTERS OF RELIGION IN THE UNITED STATES.

BY JOSEPH BELCHER, D. D.,

Editor of "The Complete Works of Andrew Fuller," "Robert Hall," &c.

One volume, 12mo.

# THE ERRORS OF MODERN INFIDELITY ILLUSTRATED AND REFUTED.

BY S. M. SCHMUCKER, A. M.

In one volume, 12mo.; cloth. Just published.

# Burder's Village Sermons,

Or, 101 Plain and Short Discourses on the Principal Doctrines of the Gospel.

INTENDED FOR THE USE OF FAMILIES, SUNDAY-SCHOOLS, OR COMPANIES ASSEMBLED FOR RELIGIOUS INSTRUCTION IN COUNTRY VILLAGES.

BY GEORGE BURDER.

To which is added to each Sermon, a Short Prayer, with some General Prayers for Families, Schools, &c., at the end of the work.

COMPLETE, IN ONE VOLUME, OCTAVO.

---

SPLendid LIBRARY EDITIONS.

---

**ILLUSTRATED STANDARD POETS.**

ELEGANTLY PRINTED, ON FINE PAPER, AND UNIFORM IN SIZE  
AND STYLE.

---

The following Editions of Standard British Poets are Illustrated with numerous Steel Engravings, and may be had in all varieties of binding.

**BYRON'S WORKS.**

COMPLETE, IN ONE VOLUME, OCTAVO.

INCLUDING ALL HIS SUPPRESSED AND ATTRIBUTED POEMS; WITH SIX  
BEAUTIFUL ENGRAVINGS.

---

**THE POETICAL WORKS OF MRS. HEMANS.**

COMPLETE, IN ONE VOLUME, OCTAVO; WITH SEVEN  
BEAUTIFUL ENGRAVINGS.

---

**MILTON, YOUNG, GRAY, BEATTIE, AND COLLINS'S  
POETICAL WORKS.**

COMPLETE IN ONE VOLUME, OCTAVO.

WITH SIX BEAUTIFUL ENGRAVINGS.

---

**Cowper and Thomson's Prose and Poetical Works.**

COMPLETE IN ONE VOLUME, OCTAVO.

Including two hundred and fifty Letters, and sundry Poems of Cowper, never before published in this country; and a new and interesting Memoir of Thomson, and upwards of twenty new Poems, printed for the first time, from his own Manuscripts, taken from a late Edition of the Aldine Poets, now being published in London.

WITH SEVEN BEAUTIFUL ENGRAVINGS.

**THE POETICAL WORKS OF ROGERS, CAMPBELL, MONTGOMERY, LAMB, AND KIRKE WHITE.**

COMPLETE IN ONE VOLUME, OCTAVO.

WITH SIX BEAUTIFUL ENGRAVINGS.

**CRABBE, HEBER, AND POLLOK'S POETICAL WORKS.**

COMPLETE IN ONE VOLUME, OCTAVO.

WITH SIX BEAUTIFUL ENGRAVINGS.

No Library can be considered complete without a copy of the above beautiful and cheap editions of the English Poets; and persons ordering all or any of them, will please say, LIPPINCOTT, GRAMBO & Co.'s illustrated edition.

A COMPLETE

**Dictionary of Poetical Quotations:**

COMPRISING THE MOST EXCELLENT AND APPROPRIATE PASSAGES IN THE OLD BRITISH POETS; WITH CHOICE AND COPIOUS SELECTIONS FROM THE BEST MODERN BRITISH AND AMERICAN POETS.

EDITED BY SARAH JOSEPHA HALE.

As nightingales do upon glow-worms feed,  
So poets live upon the living light  
Of Nature and of Beauty.

*Bailey's Festsia.*

Beautifully illustrated with Engravings. In one super-royal octavo volume, in various bindings.

THE DIAMOND EDITION OF BYRON.

**THE POETICAL WORKS OF LORD BYRON.**

WITH A SKETCH OF HIS LIFE.

COMPLETE IN ONE HEAT DUODECIMO VOLUME, WITH STEEL PLATES.

**THE POETICAL WORKS OF THOMAS MOORE,  
COLLECTED BY HIMSELF.**

COMPLETE IN ONE VOLUME.

This work is published uniform with Byron, from the last London edition and is the most complete printed in the country.

LIPPINCOTT, GRAMBO & CO.'S PUBLICATIONS.

## THE DIAMOND EDITION OF SHAKSPEARE.

(COMPLETE IN ONE VOLUME.)

INCLUDING A COPIOUS GLOSSARY.

UNIFORM WITH BYRON AND MOORE.

THE FOREGOING WORKS CAN BE HAD IN SEVERAL VARIETIES OF BINDING.

SCHOOLCRAFT'S GREAT NATIONAL WORK ON THE INDIAN TRIBES OF  
THE UNITED STATES.

WITH BEAUTIFUL AND ACCURATE COLOURED ILLUSTRATIONS.

### HISTORICAL AND STATISTICAL INFORMATION

RESPECTING THE

HISTORY, CONDITION AND PROSPECTS

OF THE

Indian Tribes of the United States.

COLLECTED AND PREPARED UNDER THE DIRECTION OF THE BUREAU  
OF INDIAN AFFAIRS, PER ACT OF MARCH 3, 1847.

BY HENRY R. SCHOOLCRAFT, LL. D.

ILLUSTRATED BY S. EASTMAN, CAPT. U. S. A.

PUBLISHED BY AUTHORITY OF CONGRESS.

### The Traveller's and Tourist's Guide

THROUGH THE UNITED STATES OF AMERICA, CANADA, ETC.

CONTAINING THE ROUTES OF TRAVEL BY STEAMBOAT, STAGE, AND  
CANAL; TOGETHER WITH DESCRIPTIONS OF, AND ROUTES TO,  
THE PRINCIPAL PLACES OF FASHIONABLE AND HEALTHFUL  
RESORT; WITH OTHER VALUABLE INFORMATION.

ACCOMPANIED BY

AN ENTIRELY NEW AND AUTHENTIC MAP OF THE UNITED STATES,

INCLUDING CALIFORNIA, OREGON, &c., AND A MAP OF THE  
ISLAND OF CUBA.

BY W. WILLIAMS.

---

THE POWER AND PROGRESS OF THE UNITED STATES.

THE UNITED STATES; Its Power and Progress.

BY GUILLAUME TELL POUSSIN,  
LATE MINISTER OF THE REPUBLIC OF FRANCE TO THE UNITED STATES.

FIRST AMERICAN, FROM THE THIRD PARIS EDITION.

TRANSLATED FROM THE FRENCH BY EDMOND L. DU BARRY, M. D.  
SURGEON, UNITED STATES NAVY.

IN ONE LARGE OCTAVO VOLUME.

~~~~~

BIGLAND'S NATURAL HISTORY.

OF ANIMALS, BIRDS, FISHES, REPTILES, AND INSECTS.

ILLUSTRATED WITH NUMEROUS AND BEAUTIFUL ENGRAVINGS.

BY JOHN BIGLAND,

Author of a "View of the World," "Letters on Universal History," &c.

Complete in one volume, 12mo.

~~~~~

**GOLDSMITH'S ANIMATED NATURE**

IN TWO VOLUMES, OCTAVO.

BEAUTIFULLY ILLUSTRATED WITH 385 PLATES.

CONTAINING A HISTORY OF THE EARTH, ANIMALS, BIRDS AND  
FISHES; FORMING THE MOST COMPLETE NATURAL  
HISTORY EVER PUBLISHED.

~~~~~

THE FARMER'S AND PLANTER'S ENCYCLOPÆDIA.

THE FARMER'S AND PLANTER'S ENCYCLOPÆDIA OF
RURAL AFFAIRS.

BY CUTHBERT W. JOHNSON.

ADAPTED TO THE UNITED STATES BY GOUVERNEUR EMERSON.

Illustrated by seventeen beautiful Engravings of Cattle, Horses, Sheep, the
varieties of Wheat, Barley, Oats, Grasses, the Weeds of Agriculture,
&c.; besides numerous Engravings on wood of the most
important implements of Agriculture.

IN ONE LARGE OCTAVO VOLUME.

THE AMERICAN GARDENER'S CALENDAR,
ADAPTED TO THE CLIMATE AND SEASONS OF THE UNITED STATES.

Containing a complete account of all the work necessary to be done in the Kitchen Garden, Fruit Garden, Orchard, Vineyard, Nursery, Pleasure-Ground, Flower Garden, Green-house, Hot-house, and Forcing Frames, for every month in the year; with ample Practical Directions for performing the same.

BY BERNARD M'MAHON.

Tenth Edition, greatly improved. In one volume, octavo.

MASON'S FARRIER AND STUD BOOK—NEW EDITION.

Price, \$1.

THE GENTLEMAN'S NEW POCKET FARRIER:

COMPRISING A GENERAL DESCRIPTION OF THE NOBLE AND USEFUL ANIMAL,

THE HORSE;

WITH MODES OF MANAGEMENT IN ALL CASES, AND TREATMENT IN DISEASE.

BY RICHARD MASON, M.D.,

Formerly of Surry County, Virginia.

TO WHICH IS ADDED,

A PRIZE ESSAY ON MULES; AND AN APPENDIX,

Containing Recipes for Diseases of Horses, Oxen, Cows, Calves, Sheep, Dogs, Swine, &c., &c.; with Annals of the Turf, American Stud-Book, Rules for Training, Racing, &c., &c.

WITH A SUPPLEMENT,

BY J. S. SKINNER,

Editor of the Farmers' Library, New York, &c., &c.

MASON'S FARRIER—FARMERS' EDITION.

Price, 62 Cents.

THE PRACTICAL FARRIER, FOR FARMERS:

COMPRISING A GENERAL DESCRIPTION OF THE NOBLE AND USEFUL ANIMAL,

THE HORSE;

WITH MODES OF MANAGEMENT IN ALL CASES, AND TREATMENT IN DISEASE.

TO WHICH IS ADDED,

A PRIZE ESSAY ON MULES; AND AN APPENDIX,

Containing Recipes for Diseases of Horses, Oxen, Cows, Calves, Sheep, Dogs, Swine, &c.

BY RICHARD MASON, M.D.

FORMERLY OF SURRY COUNTY, VIRGINIA.

In one volume, 12mo.; bound in cloth, gilt

HINDS'S FARRIERY AND STUD-BOOK—NEW EDITION.

FARRIERY,

TAUGHT ON A NEW AND EASY PLAN:

BEING A

Treatise on the Diseases and Accidents of the Horse;

With Instructions to the Shoeing Smith, Farrier, and Groom; preceded by a Popular description of the Animal Functions in Health, and how these are to be restored when disordered.

BY JOHN HINDS, VETERINARY SURGEON.

With considerable Additions and Improvements, particularly adapted to this country,

BY THOMAS M. SMITH,

Veterinary Surgeon, and Member of the London Veterinary Medical Society.

WITH A SUPPLEMENT, BY J. S. SKINNER.

TO CARPENTERS AND MECHANICS.

JUST PUBLISHED.

A NEW AND IMPROVED EDITION OF

THE CARPENTER'S NEW GUIDE,

BEING A COMPLETE BOOK OF LINES FOR

CARPENTRY AND JOINERY;

Treating fully on Practical Geometry, Saffit's Brick and Plaster Groins, Niches of every description, Sky-lights, Lines for Roofs and Domes; with a great variety of Designs for Roofs, Trussed Girders, Floors, Domes, Bridges, &c., Angle Bars for Shop Fronts, &c., and Raking Mouldings.

ALSO,

Additional Plans for various Stair-Cases, with the Lines for producing the Face and Falling Moulds, never before published, and greatly superior to those given in a former edition of this work.

BY WM. JOHNSON, ARCHITECT,
OF PHILADELPHIA.

The whole founded on true Geometrical Principles; the Theory and Practice well explained and fully exemplified, on eighty-three Copper-Plates, including some Observations and Calculations on the Strength of Timber.

BY PETER NICHOLSON,

Author of "The Carpenter and Joiner's Assistant," "The Student's Instructor to the Five Orders," &c.

Thirteenth Edition. One volume, 4to., well bound.

SAY'S POLITICAL ECONOMY.

A TREATISE ON POLITICAL ECONOMY;

Or, The Production, Distribution and Consumption of Wealth.

BY JEAN BAPTISTE SAY.

FIFTH AMERICAN EDITION, WITH ADDITIONAL NOTES.

BY C. O. BIDDLE, Esq.

In one volume, octavo.

~~~~~  
A BEAUTIFUL AND VALUABLE PRESENTATION BOOK.

**THE POET'S OFFERING.**

EDITED BY MRS. HALE.

With a Portrait of the Editress, a Splendid Illuminated Title-Page, and  
Twelve Beautiful Engravings by Sartain. Bound in rich  
Turkey Morocco, and Extra Cloth, Gilt Edge.

~~~~~  
A Dictionary of Select and Popular Quotations,

WHICH ARE IN DAILY USE.

TAKEN FROM THE LATIN, FRENCH, GREEK, SPANISH AND ITALIAN LANGUAGES.

Together with a copious Collection of Law Maxims and Law Terms, translated into English, with Illustrations, Historical and Idiomatic.

NEW AMERICAN EDITION, CORRECTED, WITH ADDITIONS.

In one volume, 12mo.

~~~~~  
**The City Merchant; or, The Mysterious Failure.**

BY J. B. JONES,

Author of "Wild Western Scenes," "The Western Merchant," &c.

ILLUSTRATED WITH TEN ENGRAVINGS.

*In one volume, 12mo.*

~~~~~  
LAURENCE STERNE'S WORKS,

WITH A LIFE OF THE AUTHOR:

WRITTEN BY HIMSELF.

WITH SEVEN BEAUTIFUL ILLUSTRATIONS, ENGRAVED BY GILBERT AND
GIBON, FROM DESIGNS BY DARLEY.

One volume, octavo; cloth, gilt.

RUSCHENBERGER'S NATURAL HISTORY.

COMPLETE, WITH NEW GLOSSARY.

**THE ELEMENTS OF NATURAL HISTORY,
EMBRACING ZOOLOGY, BOTANY, AND GEOLOGY;
FOR SCHOOLS, COLLEGES, AND FAMILIES.**

**BY W. S. W. RUSCHENBERGER, M. D.
IN TWO VOLUMES.**

WITH NEARLY ONE THOUSAND ILLUSTRATIONS, AND A COPIOUS GLOSSARY.

Vol. I. contains *Vertebrate Animals*. Vol. II. contains *Invertebrate Animals, Botany, and Geology*.

The Mexican War and its Heroes;

BEING

A COMPLETE HISTORY OF THE MEXICAN WAR,

EMBRACING ALL THE OPERATIONS UNDER GENERALS TAYLOR AND SCOTT.

WITH A BIOGRAPHY OF THE OFFICERS.

ALSO,

AN ACCOUNT OF THE CONQUEST OF CALIFORNIA AND NEW MEXICO,
Under Gen. Kearney, Col. Doniphan and Fremont. Together with Numerous Anecdotes of the War, and personal adventures of the Officers. Illustrated with Accurate Portraits and other Beautiful Engravings

In one volume, 12mo.

A Book for every Family.

THE DICTIONARY OF

Domestic Medicine and Household Surgery.

BY SPENCER THOMPSON, M.D., F.R.C.S.,

Of Edinburgh.

ILLUSTRATED WITH NUMEROUS CUTS.

EDITED AND ADAPTED TO THE WANTS OF THIS COUNTRY, BY A

WELL-KNOWN PRACTITIONER OF PHILADELPHIA.

In one volume, demi-octavo.

NEW AND COMPLETE COOK-BOOK.
THE PRACTICAL COOK-BOOK,

CONTAINING UPWARDS OF

ONE THOUSAND RECEIPTS,

Consisting of Directions for Selecting, Preparing, and Cooking all kinds of Meats, Fish, Poultry, and Game; Soups, Broths, Vegetables, and Salads.

Also, for making all kinds of Plain and Fancy Breads, Pastes, Puddings, Cakes, Creams, Ices, Jellies, Preserves, Marmalades, &c., &c., &c. Together with various Miscellaneous Recipes, and numerous Preparations for Invalids.

BY MRS. BLISS.

In one volume, 12mo.

~~~~~  
**THE YOUNG DOMINICAN;  
OR, THE MYSTERIES OF THE INQUISITION,**

AND OTHER SECRET SOCIETIES OF SPAIN.

BY M. V. DE FERREAL.

WITH HISTORICAL NOTES, BY M. MANUEL DE CUENDIAS.

TRANSLATED FROM THE FRENCH.

ILLUSTRATED WITH TWENTY SPLENDID ENGRAVINGS BY FRENCH ARTISTS.

One volume, octavo.

~~~~~  
TALES OF THE SOUTHERN BORDER

BY O. W. WEBBER. ♦

ONE VOLUME OCTAVO, HANDSOMELY ILLUSTRATED.

Price \$1 50.

~~~~~  
**Gems from the Sacred Mine;  
OR, HOLY THOUGHTS UPON SACRED SUBJECTS**

BY CLERGYMEN OF THE EPISCOPAL CHURCH.

EDITED BY THOMAS WYATT, A. M.

In one volume, 12mo.

WITH SEVEN BEAUTIFUL STEEL ENGRAVINGS.

## DODD'S LECTURES.

## DISCOURSES TO YOUNG MEN.

ILLUSTRATED BY NUMEROUS HIGHLY INTERESTING ANECDOTES.

BY WILLIAM DODD, LL. D.

CHAPELAIN IN ORDINARY TO HIS MAJESTY, GEORGE THE THIRD.

FIRST AMERICAN EDITION, WITH ENGRAVINGS.

One volume, 18mo.

## THE IRIS:

## AN ORIGINAL SOUVENIR.

WITH CONTRIBUTIONS FROM THE FIRST WRITERS IN THE COUNTRY.

EDITED BY PROF. JOHN S. HART.

With splendid Illuminations and Steel Engravings. Bound in Turkey Morocco and rich Papier Mache Binding.

IN ONE VOLUME, OCTAVO.

## DAY DREAMS.

BY MISS MARTHA ALLEN.

ONE VOLUME 12mo.

Price, paper, 50 cents. Cloth, 75 cents.

## LONZ POWERS; OR, THE REGULATORS.

A ROMANCE OF KENTUCKY.

FOUNDED ON FACTS.

BY JAMES WEIR, ESQ.

One vol. 12mo. Price \$1 00.

## A MANUAL OF POLITENESS,

COMPRISING

THE PRINCIPLES OF ETIQUETTE AND RULES OF BEHAVIOUR

IN GENTEEL SOCIETY, FOR PERSONS OF BOTH SEXES.

18mo., with Plates.

---

BOOK OF POLITENESS.

THE GENTLEMAN AND LADY'S  
BOOK OF POLITENESS AND PROPRIETY OF DEPORTMENT,  
DEDICATED TO THE YOUTH OF BOTH SEXES,  
BY MADAME OELNART.

TRANSLATED FROM THE SIXTH PARIS EDITION, ENLARGED AND IMPROVED.

FIFTH AMERICAN EDITION.

One volume, 18mo.

---

SENECA'S MORALS.

BY WAY OF ABSTRACT TO WHICH IS ADDED, A DISCOURSE  
UNDER THE TITLE OF AN AFTER-THOUGHT.

BY SIR ROGER L'ESTRANGE, KNT.

A new and fine edition; one volume, 18mo.

A copy of this valuable little work should be found in every family library.

---

Bennett's (Rev. John) Letters to a Young Lady,

ON A VARIETY OF SUBJECTS CALCULATED TO IMPROVE THE  
HEART, TO FORM THE MANNERS, AND ENLIGHTEN  
THE UNDERSTANDING.

"That our daughters may be as polished corners of the temple.

---

THE AMERICAN CHESTERFIELD:

OR, "YOUTH'S GUIDE TO THE WAY TO WEALTH, HONOUR, AND  
DISTINCTION," &c.

In one volume, 18mo.

CONTAINING ALSO A COMPLETE TREATISE ON THE ART OF CARVING.

---

NEW SONG-BOOK.

Grigg's Southern and Western Songster;

BRING A CHOICE COLLECTION OF THE MOST FASHIONABLE  
SONGS, MANY OF WHICH ARE ORIGINAL.

In one volume, 18mo.

**The Daughter's Own Book:**  
 OR, PRACTICAL HINTS FROM A FATHER TO HIS DAUGHTER.  
*In one volume, 18mo.*

**THE LIFE AND OPINIONS OF TRISTRAM SHANDY, GENTLEMAN**  
 COMPRISING THE HUMOROUS ADVENTURES OF  
**UNCLE TOBY AND CORPORAL TRIM.**  
 BY L. STERNE.  
*Beautifully Illustrated by Darley. Stitched.*  
**A SENTIMENTAL JOURNEY.**  
 BY L. STERNE.

ILLUSTRATED AS ABOVE BY DARLEY. STITCHED.

The beauties of this author are so well known, and his errors in style and expression so few and far between, that one reads with renewed delight his delicate turns, &c.

**ROBOTHAM'S POCKET FRENCH DICTIONARY.**  
 CAREFULLY REVISED,  
 AND THE PRONUNCIATION OF ALL THE DIFFICULT WORDS ADDED

**THE YOUNG CHORISTER;**  
 A Collection of New and Beautiful Tunes, adapted to the use of Sabbath-Schools, from some of the most distinguished composers, together with many of the author's compositions.  
 EDITED BY MINARD W. WILSON.

**THE GREEK EXILE:**  
 Or, A Narrative of the Captivity and Escape of Christophorus Plato Castanis,  
 DURING THE MASSACRE ON THE ISLAND OF SCIO BY THE TURKS.  
 TOGETHER WITH VARIOUS ADVENTURES IN GREECE AND AMERICA.  
 WRITTEN BY HIMSELF.  
 One volume, 12mo.

---

## APPLES OF GOLD.

(From Fenelon.)

32mo., CLOTH, GILT. PRICE 13 CENTS.

~~~~~

LIFE OF PAUL JONES.

In one volume, 12mo.

WITH ONE HUNDRED ILLUSTRATIONS
BY JAMES HAMILTON.

~~~~~

## THE LIFE OF GENERAL JACKSON,

WITH A LIKENESS OF THE OLD HERO.

*In one volume, 18mo.*

~~~~~

LIFE OF GENERAL ZACHARY TAYLOR,

COMPRISING A NARRATIVE OF EVENTS CONNECTED WITH HIS
PROFESSIONAL CAREER, AND AUTHENTIC INCIDENTS OF HIS EARLY YEARS.

BY J. REESE FRY AND R. T. CONRAD.

With an original and accurate Portrait, and Eleven Elegant Illustrations,
by Darley.

In one handsome 12mo volume.

~~~~~

## GENERAL TAYLOR AND HIS STAFF:

Comprising Memoirs of Generals Taylor, Worth, Wool, and Butler; Colonels  
May, Cress, Clay, Hardin, Yell, Hays, and other distinguished  
Officers attached to General Taylor's Army.

INTERSPERSED WITH

NUMEROUS ANECDOTES OF THE MEXICAN WAR,  
AND PERSONAL ADVENTURES OF THE OFFICERS.

Compiled from Public Documents and Private Correspondence.

WITH ACCURATE PORTRAITS AND OTHER BEAUTIFUL ILLUSTRATIONS.

*In one volume, 12mo.*



## **General Scott and his Staff:**

Comprising Memoirs of Generals Scott, Twiggs, Smith, Quitman, Shields, Pillow, Lane, Cadwallader, Patterson, and Pierce; Colonels Childs, Riley, Harney, and Butler; and other distinguished Officers attached to General Scott's Army.

TOGETHER WITH

Notices of General Kearney, Col. Doniphan, Colonel Fremont, and other Officers distinguished in the Conquest of California and New Mexico; and Personal Adventures of the Officers. Compiled from Public Documents and Private Correspondence.

WITH

ACCURATE PORTRAITS AND OTHER BEAUTIFUL ILLUSTRATIONS.

*In one volume, 12mo.*

## **THE LEGISLATIVE GUIDE:**

Containing directions for conducting business in the House of Representatives; the Senate of the United States; the Joint Rules of both Houses; a Synopsis of Jefferson's Manual, and copious Indices; together with a concise system of Rules of Order, based on the Regulations of the United States Congress. Designed to economise time, secure uniformity and despatch in conducting business in all secular meetings, and also in all religious, political, and Legislative Assemblies.

BY JOSEPH BARTLETT BURLEIGH, LL.D.

*In one volume, 12mo.*

This is considered by our Judges and Congressmen as decidedly the best work of the kind extant. Every young man in the country should have a copy of this book.

## **THE FAMILY DENTIST,**

INCLUDING THE SURGICAL, MEDICAL, AND MECHANICAL TREATMENT OF THE TEETH.

Illustrated with Thirty-one Engravings.

BY CHARLES A. DU BOUCHET, M. D.,  
DENTAL SURGEON.

*In one volume, 18mo.*

## **MECHANICS**

**FOR THE MILLWRIGHT, ENGINEER, AND MACHINIST  
CIVIL ENGINEER AND ARCHITECT:**

CONTAINING

**THE PRINCIPLES OF MECHANICS APPLIED TO MACHINERY**  
Of American Models, Steam-Engines, Water-Works, Navigation, Bridge  
building, &c., &c.

**BY FREDERICK OVERMAN,**  
AUTHOR OF "THE MANUFACTURE OF IRON," AND OTHER SCIENTIFIC TREATISES.

**Illustrated by 150 Engravings.**

**In one large 12mo. volume.**

---

## **CALIFORNIA AND OREGON:**

**Or, Sights in the Gold Region, and Scenes by the Way.**

**BY THEODORE T. JOHNSON.**

**WITH A MAP AND ILLUSTRATIONS.**

**THIRD EDITION, WITH AN APPENDIX,**

**Containing Full Instructions to Emigrants by the Overland Route to  
Oregon.**

**BY HON. SAMUEL R. THURSTON,**  
Delegate to Congress from that Territory.

---

## **WILD WESTERN SCENES:**

**A NARRATIVE OF ADVENTURES IN THE WESTERN WILDERNESS.**

Wherein the Exploits of Daniel Boone, the Great American Pioneer, are  
particularly described. Also, Minute Accounts of Bear, Deer, and  
Buffalo Hunts; Desperate Conflicts with the Savages; Fish-  
ing and Fowling Adventures; Encounters with  
Serpents, &c., &c.

**BY LUKE SHORTFIELD,**  
Author of "The Western Merchant."

**WITH SIXTEEN BEAUTIFUL ILLUSTRATIONS.**

**In one volume, 12mo.**

## POEMS OF THE PLEASURES:

CONSISTING OF

THE PLEASURES OF IMAGINATION, by Akenside; THE PLEASURES OF MEMORY, by Samuel Rogers; THE PLEASURES OF HOPE, by Campbell; and THE PLEASURES OF FRIENDSHIP, by M<sup>r</sup> Henry.

WITH A MEMOIR OF EACH AUTHOR,

Prepared expressly for this Work.

One volume, 18mo.

## The Initials; A Story of Modern Life.

THREE VOLUMES OF THE LONDON EDITION COMPLETE IN ONE VOLUME, 12mo.

A new novel, equal to "Jane Eyre."

## ARTHUR'S LIBRARY FOR THE HOUSEHOLD.

In Twelve handsome 18mo. volumes, bound in scarlet cloth, and each work complete in itself.

1. WOMEN'S TRIALS; OR, TALES AND SKETCHES FROM THE LIFE AROUND US.
2. MARRIED LIFE; ITS SHADOWS AND SUNSHINE.
3. THE TWO WIVES; OR, LOST AND WON.
4. THE WAYS OF PROVIDENCE; OR, "HE DOETH ALL THINGS WELL."
5. HOME SCENES.
6. STORIES FOR YOUNG HOUSEKEEPERS.
7. LESSONS IN LIFE, FOR ALL WHO WILL READ THEM.
8. SEED-TIME AND HARVEST; OR, WHATSOEVER A MAN SOWETH THAT SHALL HE ALSO REAP.
9. STORIES FOR PARENTS.
10. OFF-HAND SKETCHES, A LITTLE DASHED WITH HUMOR.
11. WORDS FOR THE WISE.
12. THE TRIED AND THE TEMPTED.

The above Series are sold together or separate, as each work is complete in itself. No family should be without a copy of this interesting and instructive Series. Price Thirty-seven and a Half Cents per Volume.

BALDWIN'S PRONOUNCING GAZETTEER.

# A PRONOUNCING GAZETTEER:

Containing Topographical, Statistical, and other Information, of  
the more important Places in the known World,  
from the most recent and authentic  
Sources.

BY THOMAS BALDWIN,

*Assisted by several other Gentlemen.*

To which is added an APPENDIX, containing more than TEN THOUSAND  
ADDITIONAL NAMES, chiefly of the small Towns and Villages, &c.,  
of the United States and of Mexico.

NINTH EDITION, WITH A SUPPLEMENT,

Giving the Pronunciation of near two thousand names, besides those pro-  
nounced in the Original Work: Forming in itself a Complete Vo-  
cabulary of Geographical Pronunciation.

ONE VOLUME 12MO. — PRICE, \$1 50.

~~~~~  
FIELD'S SCRAP BOOK. — NEW EDITION.

Literary and Miscellaneous Scrap Book.

Consisting of Tales and Anecdotes—Biographical, Historical, Moral, Religious,
and Sentimental Pieces, in Prose and Poetry.

COMPILED BY WM. FIELDS.

SECOND EDITION, REVISED AND IMPROVED.

In one handsome 8vo. Volume. Price, \$2 00.

AUNT PHILLIS'S CABIN; OR, SOUTHERN LIFE AS IT IS.

BY MRS. MARY H. EASTMAN.

PRICE, 50 AND 75 CENTS.

This volume presents a picture of Southern Life, taken at different points of view
from the one occupied by the authoress of "*Uncle Tom's Cabin*." The writer, being a
native of the South, is familiar with the many varied aspects assumed by domestic
servitude in that sunny region, and therefore feels competent to give pictures of
"Southern Life, as it is."

Pledged to no clique or party, and free from the pressure of any and all extraneous
influences, she has written her book with a view to its truthfulness; and the public
at the North, as well as at the South, will find in "Aunt Phillis's Cabin" not the dis-
serted picture of an interested painter, but the faithful transcript of a Daguerreotypist.

THE CONFESSIONS OF A HOUSEKEEPER.

BY MRS. JOHN SMITH.

WITH THIRTEEN HUMOROUS ILLUSTRATIONS.

One Volume 12mo. Price 50 Cents.

THE HUMAN BODY AND ITS CONNEXION WITH MAN.

ILLUSTRATED BY THE PRINCIPAL ORGANS.

BY JAMES JOHN GARTH WILKINSON.

Member of the Royal College of Surgeons of England.

IN ONE VOLUME 12mo.—PRICE, \$1 25.

WHEELER'S HISTORY OF NORTH CAROLINA.

Historical Sketches

OF NORTH CAROLINA,

From 1584 to 1851.

Compiled from Original Records, Official Documents, and Traditional Statements; with Biographical Sketches of her Distinguished Statesmen, Jurists, Lawyers, Soldiers, Divines, &c.

BY JOHN H. WHEELER,

Late Treasurer of the State.

IN ONE VOLUME OCTAVO.—PRICE, \$2 00.

THE NORTH CAROLINA READER:

CONTAINING A HISTORY AND DESCRIPTION OF NORTH CAROLINA,
SELECTIONS IN PROSE AND VERSE, (MANY OF THEM BY
EMINENT CITIZENS OF THE STATE), HISTORICAL
AND CHRONOLOGICAL TABLES,

And a Variety of Miscellaneous Information and Statistics.

BY C. H. WILEY.

"My own green land for ever!
Land of the beautiful and brave—
The freeman's home—the martyr's grave."

Illustrated with Engravings, and designed for Families and Schools.

One Volume 12mo. Price \$1.00.

THIRTY YEARS WITH THE INDIAN TRIBES.

PERSONAL MEMOIRS OF A

Residence of Thirty Years with the Indian Tribes

ON THE AMERICAN FRONTIERS:

With brief Notices of passing Events, Facts, and Opinions.

A. D. 1812 TO A. D. 1842.

BY HENRY R. SCHOOLCRAFT.

One large 8vo. Volume. Price \$3 00.

THE SCALP HUNTERS;

OR,

ROMANTIC ADVENTURES IN NORTHERN MEXICO.

BY CAPTAIN MAYNE REID,

Author of the "Rifle Rangers."

COMPLETE IN ONE VOLUME. PRICE FIFTY CENTS.

BOARDMAN'S BIBLE IN THE FAMILY.

The Bible in the Family:

OR, HINTS ON DOMESTIC HAPPINESS

BY H. A. BOARDMAN.

PASTOR OF THE TENTH PRESBYTERIAN CHURCH, PHILADELPHIA.

One Volume 12mo.—Price One Dollar.

THE REGICIDE'S DAUGHTER:

A Tale of the World's.

BY W. H. CARPENTER,

AUTHOR OF "CLAIBORNE THE REBEL," "JOHN THE BOLD," &c., &c.

One Volume 18mo. Price Thirty-seven and a Half Cents.

Splendid Illustrated Books, suitable for Gifts for the Holidays.

The Iris: An Original Souvenir for any Year.

EDITED BY PROF. JOHN S. HART.

WITH TWELVE SPLENDID ILLUMINATIONS, ALL FROM ORIGINAL DESIGNS.

THE DEW-DROP: A TRIBUTE OF AFFECTION.

WITH NINE STEEL ENGRAVINGS.

GEMS FROM THE SACRED MINE.

WITH TEN STEEL PLATES AND ILLUMINATIONS.

THE POET'S OFFERING.

WITH FOURTEEN STEEL PLATES AND ILLUMINATIONS.

THE STANDARD EDITIONS OF THE POETS.

WITH ILLUSTRATIONS.

~~~~~  
**LORD AND LADY HARCOURT:  
 OR, COUNTRY HOSPITALITIES.**

BY CATHARINE SINCLAIR,

Author of "Jane Bouverie," "The Business of Life," "Modern Accomplishments," &c., &c.

One Volume 12mo. Price 50 cents, paper; cloth, fine, 75 cents.

~~~~~  
**William's New Map of the United States,
 ON ROLLERS.**

SIZE TWO AND A HALF BY THREE FEET.

A new map of the United States, upon which are delineated its vast works of Internal Communication, Routes across the Continent, &c., showing also Canada and the Island of Cuba,

BY W. WILLIAMS.

This Map is handsomely colored and mounted on rollers, and will be found a beautiful and useful ornament to the Counting-House and Parlor, as well as the School-Room. Price Two Dollars.

SCHOOLCRAFTS GREAT NATIONAL WORK

ON THE

Indian Tribes of the United States.

PART SECOND—QUARTO.

WITH EIGHTY BEAUTIFUL ILLUSTRATIONS ON STEEL,

Engraved in the first style of the art, from Drawings by Capt. Eastman, U.S.A.

PRICE, FIFTEEN DOLLARS.

COCKBURN'S LIFE OF LORD JEFFREY.

LIFE OF LORD JEFFREY,

WITH

A SELECTION FROM HIS CORRESPONDENCE,

BY LORD COCKBURN,

One of the Judges of the Court of Sessions in Scotland.

2 vols. 12mo. Price, \$2 50.

ROMANCE OF NATURAL HISTORY;
OR, WILD SCENES AND WILD HUNTERS.

WITH NUMEROUS ILLUSTRATIONS, ONE VOLUME OCTAVO, CLOTH

BY C. W. WEBBER,

Author of "Old Hicks the Guide," "Shot in the Eye," &c.

PRICE, TWO DOLLARS.

THE LIFE OF WILLIAM PENN,

WITH

SELECTIONS FROM HIS CORRESPONDENCE AND AUTOBIOGRAPHY

BY SAMUEL M. JANNEY.

Second Edition, Revised. Price, Two Dollars.

LIPPINCOTT'S
CABINET HISTORIES OF THE STATES,
CONSISTING OF A SERIES OF
Cabinet Histories of all the States of the Union,
TO EMBRACE A VOLUME FOR EACH STATE.

~~~~~

We have so far completed all our arrangements, as to be able to issue the whole series in the shortest possible time consistent with its careful literary production. SEVERAL VOLUMES ARE NOW READY FOR SALE. The talented authors who have engaged to write these Histories, are no strangers in the literary world.

"These most tastefully printed and bound volumes form the first instalment of a series of State Histories, which, without superseding the bulkier and more expensive works of the same character, may enter household channels from which the others would be excluded by their cost and magnitude."

"In conciseness, clearness, skill of arrangement, and graphic interest, they are a most excellent earnest of those to come. They are eminently adapted both to interest and instruct, and should have a place in the family library of every American."  
— *N. Y. Courier and Enquirer*.

~~~~~

New Themes for the Protestant Clergy;
CREEDS WITHOUT CHARITY, THEOLOGY WITHOUT HUMANITY, AND
PROTESTANTISM WITHOUT CHRISTIANITY;

With Notes by the Editor on the Literature of Charity, Population, Pauperism, Political Economy, and Protestantism.

PRICE, ONE DOLLAR.

~~~~~

SIMPSON'S MILITARY JOURNAL.  
JOURNAL OF A MILITARY RECONNOISSANCE FROM SANTA FE  
NEW MEXICO, TO THE NAVAJO COUNTRY,  
BY JAMES H. SIMPSON, A. M.,  
FIRST LIEUTENANT CORPS OF TOPOGRAPHICAL ENGINEERS,  
WITH 75 COLOURED ILLUSTRATIONS

One volume, octavo. Price, Three Dollars.

---

**TALES OF THE SOUTHERN BORDER.**

BY C. W. WEBBER.

ONE VOLUME OCTAVO, HANDSOMELY ILLUSTRATED.

---

**The Hunter Naturalist, a Romance of Sporting;  
OR, WILD SCENES AND WILD HUNTERS.**

BY C. W. WEBBER,

Author of "Shot in the Eye," "Old Hicks the Guide," "Gold Mines of the Gila," &c.  
ONE VOLUME, ROYAL OCTAVO.

ILLUSTRATED WITH FORTY BEAUTIFUL ENGRAVINGS,  
FROM ORIGINAL DRAWINGS, MANY OF WHICH ARE COLORED.  
Price, Five Dollars.

---

**NIGHTS IN A BLOCK-HOUSE;  
OR, SKETCHES OF BORDER LIFE.**

Embracing Adventures among the Indians, Feats of the Wild Hunters, and Exploits  
of Boone, Brady, Kenton, Whetzel, Fleechart, and other Border Heroes of the West.

BY HENRY O. WATSON,

Author of "Camp-Fires of the Revolution."

WITH NUMEROUS ILLUSTRATIONS.

One volume, 8vo. Price, \$2 00.

---

**HAMILTON, THE YOUNG ARTIST.**

BY AUGUSTA BROWNE.

WITH AN ESSAY ON SCULPTURE AND PAINTING, BY H. C. BROWNE.

1 vol. 18mo. Price, 37 1-2 cents.

---

**SIMON KENTON: OR, THE SCOUT'S REVENGE.  
AN HISTORICAL ROMANCE.**

BY JAMES WEIR.

Illustrated, cloth, 75 cents. Paper, 50 cents.

---

**MARIE DE BERNIERE, THE MAROON,  
AND OTHER TALES.**

BY W. GILMORE SIMMS.

1 vol. 12mo., cloth. Price \$1 25.

*In Press,*

A NEW AND COMPLETE

## GAZETTEER OF THE UNITED STATES.

It will furnish the fullest and most recent information respecting the Geography, Statistics, and present state of improvement, of every part of this great Republic, particularly of

TEXAS, CALIFORNIA, OREGON, NEW MEXICO,

&c. The work will be issued as soon as the complete official returns of the present Census are received.

THE ABOVE WORK WILL BE FOLLOWED BY

## A UNIVERSAL GAZETTEER,

OR GEOGRAPHICAL DICTIONARY,

of the most complete and comprehensive character. It will be compiled from the best English, French, and German authorities, and will be published the moment that the returns of the present census of Europe can be obtained.

## History of the Mormons

OF UTAH,

THEIR DOMESTIC POLITY AND THEOLOGY.

BY J. W. GUNNISON,

U. S. CORPS TOPOGRAPHICAL ENGINEERS.

WITH ILLUSTRATIONS, IN ONE VOLUME DEMI-OCTAVO.

## REPORT OF A GEOLOGICAL SURVEY OF WISCONSIN, IOWA, AND MINNESOTA,

AND INCIDENTALLY OF A PORTION OF NEBRASKA TERRITORY,  
MADE UNDER INSTRUCTIONS FROM THE U. S. TREASURY DEPARTMENT

BY DAVID DALE OWEN,

United States' Geologist.

WITH OVER 150 ILLUSTRATIONS ON STEEL AND WOOD.

TWO VOLUMES, QUARTO. PRICE \$10 00.

## MERCHANTS' MEMORANDUM BOOK,

WITH LISTS OF ALL GOODS PURCHASED BY COUNTRY MERCHANTS, &c.

One volume, 18mo., Leather cover. Price, 50 cents.

## THE ABBOTSFORD EDITION

OF

*The Waverley Novels,*

Printed upon fine white Paper, with new and beautiful Type,

FROM THE LAST ENGLISH EDITION,

EMBRACING

## THE AUTHOR'S LATEST CORRECTIONS, NOTES, ETC.,

Complete in 12 volumes, demi-octavo, neatly bound in cloth,

With Illustrations,

FOR ONLY TWELVE DOLLARS,

CONTAINING

|                                          |                         |
|------------------------------------------|-------------------------|
| WAVERLEY, or 'Tis Sixty Years Since..... | THE FORTUNES OF NIGEL.  |
| GUY MANNERING.....                       | PEVERIL OF THE PEAK.    |
| THE ANTIQUARY.....                       | QUENTIN DURWARD.        |
| THE BLACK DWARF .....                    | ST. RONAN'S WELL.       |
| OLD MORTALITY.....                       | REDGAUNTLET.            |
| ROB ROY.....                             | THE BETROTHED.          |
| THE HEART OF MID-LOTHIAN.....            | THE TALISMAN.           |
| THE BRIDE OF LAMMERMOOR.....             | WOODSTOCK.              |
| A LEGEND OF MONTROSE.....                | THE HIGHLAND WIDOW, &c. |
| IVANHOE.....                             | THE FAIR MAID OF PERTH. |
| THE MONASTERY.....                       | ANNE OF GEIERSTEIN.     |
| THE ABBOT.....                           | COUNT ROBERT OF PARIS.  |
| KENILWORTH .....                         | CASTLE DANGEROUS.       |
| THE PIRATE.....                          | SURGEON'S DAUGHTER, &c. |

Any of the above Novels sold, in Paper Covers, at Fifty Cents each.

ALSO,

## THE SAME EDITION

OF

## THE WAVERLEY NOVELS,

In Twelve Volumes, Royal Octavo, on Superfine Paper, with

THREE HUNDRED CHARACTERISTIC AND BEAUTIFUL ILLUSTRATIONS.

ELEGANTLY BOUND IN CLOTH, GILT.

Price, Only Twenty-Four Dollars.

## **FROST'S JUVENILE SERIES.**

TWELVE VOLUMES, 16mo., WITH FIVE HUNDRED ENGRAVINGS.

**WALTER O'NEILL, OR THE PLEASURE OF DOING GOOD.**  
25 Engravings.

**JUNKER SCHOTT, and other Stories.** 6 Engravings.

**THE LADY OF THE LURLEI, and other Stories.** 12 Engravings.

**ELLEN'S BIRTHDAY, and other Stories.** 20 Engravings.

**HERMAN, and other Stories.** 9 Engravings.

**KING TREGEWALL'S DAUGHTER, and other Stories.** 16 Engr's.

**THE DROWNED BOY, and other Stories.** 6 Engravings.

**THE PICTORIAL RHYME-BOOK.** 122 Engravings.

**THE PICTORIAL NURSERY BOOK.** 117 Engravings.

**THE GOOD CHILD'S REWARD.** 115 Engravings.

**ALPHABET OF QUADRUPEDES.** 26 Engravings.

**ALPHABET OF BIRDS.** 26 Engravings.

PRICE, TWENTY-FIVE CENTS EACH.

The above popular and attractive series of New Juveniles for the Young, are sold together or separately.

## **THE MILLINER AND THE MILLIONAIRE.**

BY MRS. REBECCA HICKS,

(Of Virginia,) Author of "The Lady Killer," &c. 1 vol. 12mo. Price, 37 1-2 cents.

## **STANSBURY'S EXPEDITION TO THE GREAT SALT LAKE.**

### **AN EXPLORATION OF THE VALLEY OF THE GREAT SALT LAKE OF UTAH,**

CONTAINING ITS GEOGRAPHY, NATURAL HISTORY, MINERALOGICAL RESOURCES, ANALYSIS OF ITS WATERS, AND AN AUTHENTIC ACCOUNT OF

### **THE MORMON SETTLEMENT.**

Also, A Reconnoissance of a New Route through the Rocky Mountains with Seventy Beautiful Illustrations, from Drawings taken on the spot, and two large and accurate Maps of that region.

**BY HOWARD STANSBURY,**

Captain Topographical Engineers. 2 vols. royal octavo. Price \$5 00.

# ARTHUR'S New Juvenile Library.

BEAUTIFULLY ILLUSTRATED.

1. WHO IS GREATEST? and other Stories.
2. WHO ARE HAPPIEST? and other Stories.
3. THE POOR WOOD-CUTTER, and other Stories.
4. MAGGY'S BABY, and other Stories.
5. MR. HAVEN'T-GOT-TIME AND MR. DON'T-BE-IN-A-HURRY.
6. THE PEACEMAKERS.
7. UNCLE BEN'S NEW-YEAR'S GIFT, and other Stories.
8. THE WOUNDED BOY, and other Stories.
9. THE LOST CHILDREN, and other Stories.
10. OUR HARRY, and other Poems and Stories.
11. THE LAST PENNY, and other Stories.
12. PIERRE, THE ORGAN BOY, and other Stories.

EACH VOLUME IS ILLUSTRATED WITH

ENGRAVINGS FROM ORIGINAL DESIGNS BY CROOME,

And are sold together or separately.

---

## LIBRARY EDITION OF SHAKSPEARE.

(LARGE TYPE.)

---

### THE DRAMATIC WORKS OF WILLIAM SHAKSPEARE,

WITH A LIFE OF THE POET,

AND NOTES ORIGINAL AND SELECTED, TOGETHER WITH  
A COPIOUS GLOSSARY.

4 VOLUMES OCTAVO. WITH ILLUSTRATIONS.

#### STYLES OF BINDING:

|                                          |        |
|------------------------------------------|--------|
| Cloth, extra.....                        | \$6 00 |
| Library style.....                       | 7 00   |
| Half-Turkey morocco.....                 | 9 00   |
| Half-calf and Turkey, antique style..... | 12 00  |
| Full calf and Turkey, antique style..... | 15 00  |

## GRIMSHAW'S

## Ladies' Lexicon and Parlour Companion:

CONTAINING

NEARLY EVERY WORD IN THE ENGLISH LANGUAGE,  
AND EXHIBITING THE PLURALS OF NOUNS AND THE PARTICIPLES  
OF VERBS.

BY WILLIAM GRIMSHAW, ESQ.

One volume, 18mo. Price 50 cts.

## THE COLUMBIAN ORATOR,

CONTAINING

## A VARIETY OF ORIGINAL AND SELECTED PIECES.

TOGETHER WITH

RULES CALCULATED TO IMPROVE YOUTH AND OTHERS IN THE  
ORNAMENTAL AND USEFUL ART OF ELOQUENCE.

BY CALEB BINGHAM, A. M.,

Author of "The American Preceptor."

A NEW AND REVISED EDITION.

One vol. 12mo. Price 50 cents.

## A POPULAR NOVEL.

## LYNDE WEISS, AN AUTOBIOGRAPHY.

BY GEO. H. THROOP,

Author of "Nag's Head," "Bertie," &amp;c. &amp;c.

PRICE, PAPER, FIFTY CENTS. CLOTH, SEVENTY-FIVE CENTS.

## PERSONAL MEMOIRS of DANIEL WEBSTER.

OCTAVO, STITCHED. PRICE 15 CENTS.

## HEMANS' POETICAL WORKS.

COMPLETE IN ONE VOLUME, 12MO.

PRICE, CLOTH, 75 CENTS. EXTRA GILT EDGES, \$1 25.

---

**The Hunter Naturalist, A Romance of Sporting;**

**OR, WILD SCENES AND WILD HUNTERS,**

**BY C. W. WEBBER,**

Author of "Shot in the Eye," "Old Hicks the Guide," "Gold Mines  
of the Gila," &c.

ONE VOLUME, ROYAL OCTAVO.

ILLUSTRATED WITH FORTY BEAUTIFUL ENGRAVINGS, FROM ORIGINAL  
DRAWINGS, MANY OF WHICH ARE COLOURED.

PRICE FIVE DOLLARS.

---

**A REVIEW**

OF

**"NEW THEMES FOR THE PROTESTANT CLERGY."**

ONE VOLUME 12mo.

Price, paper, 25 cents. Cloth, 50 cents.

---

**THE BIBLE IN THE COUNTING-HOUSE.**

**BY H. A. BOARDMAN, D.D.,**

AUTHOR OF "THE BIBLE IN THE FAMILY."

One vol. 12mo., cloth. Price One Dollar.

---

**AUTOBIOGRAPHY OF A NEW CHURCHMAN.**

**BY JOHN A. LITTLE.**

ONE VOLUME 12mo. PRICE 75 CENTS.

---

**MILTON'S WORKS—NEW AND COMPLETE EDITION.**

**Milton's Poetical Works,**

**WITH A LIFE, DISSERTATION, INDEX, AND NOTES.**

**BY PROF. C. D. CLEVELAND.**

ONE VOLUME ROYAL 12mo., CLOTH. PRICE \$1 25.



**UNIFORM AND DRESS**  
 OF THE  
**ARMY OF THE UNITED STATES.**  
 WITH COLOURED ILLUSTRATIONS.  
 QUARTO, CLOTH. PRICE FIVE DOLLARS.

**UNIFORM AND DRESS**  
 OF THE  
**NAVY OF THE UNITED STATES.**  
 WITH COLOURED ILLUSTRATIONS.  
 QUARTO, CLOTH. PRICE FIVE DOLLARS.

**THE FISCAL HISTORY OF TEXAS:**  
 EMBRACING AN ACCOUNT OF ITS REVENUES, DEBTS, AND CURRENCY,  
 FROM THE COMMENCEMENT OF THE REVOLUTION IN 1834, TO 1851-2,  
 WITH REMARKS ON AMERICAN DEBTS.

BY WM. M. GOUGE,

Author of "A Short History of Paper Money and Banking in the United States."

In one vol. 8vo., cloth. Price \$1 50.

**INGERSOLL'S HISTORY of the SECOND WAR:**  
 A HISTORY OF THE SECOND WAR BETWEEN THE UNITED STATES  
 AND GREAT BRITAIN.

BY CHARLES J. INGERSOLL.

Second series. 2 volumes, 8vo. Price \$4 00.

These two volumes, which embrace the hostile transactions between the United States and Great Britain during the years 1814 and '15, complete Mr. Ingersoll's able work on the Second or "Late War," as it has usually been called. A great deal of new and valuable matter has been collected by the author from original sources, and is now first introduced to the public.

**A PRACTICAL TREATISE ON BUSINESS;**  
**OR, HOW TO GET, SAVE, SPEND, GIVE, LEND,**  
**AND BEQUEATH MONEY**  
**WITH AN INQUIRY INTO THE CHANCES OF SUCCESS AND CAUSES**  
**OF FAILURE IN BUSINESS.**

**BY EDWIN T. FREEDLY.**

Also, Prize Essays, Statistics, Miscellanies, and numerous private letters  
 from successful and distinguished business men.

12mo., cloth. Price One Dollar.

The object of this treatise is fourfold. First, the elevation of the business character, and to define clearly the limits within which it is not only proper but obligatory to get money. Secondly, to lay down the principles which must be observed to insure success, and what must be avoided to escape failure. Thirdly, to give the mode of management in certain prominent pursuits adopted by the most successful, from which men in all kinds of business may derive profitable hints. Fourthly, to afford a work of solid interest to those who read without expectation of pecuniary benefit.

~~~~~  
TRUTHS ILLUSTRATED by GREAT AUTHORS.

A DICTIONARY OF OVER FOUR THOUSAND AIDS TO REFLECTION
—QUOTATIONS OF MAXIMS, METAPHORS, COUNSELS,
CAUTIONS, APHORISMS, PROVERBS, &c. &c.,
IN PROSE AND VERSE;

COMPILED FROM SHAKSPEARE, AND OTHER GREAT WRITERS, FROM
THE EARLIEST AGES TO THE PRESENT TIME.

A new edition, with American additions and revisions.

ONE VOLUME, CROWN OCTAVO, VARIOUS BINDINGS.

~~~~~  
**The Footpath and Highway;**  
**OR,**  
**WANDERINGS OF AN AMERICAN IN GT. BRITAIN,**  
**IN 1851 AND '52.**

**BY BENJAMIN MORAN.**

This volume embodies the observations of the author, made during eight months' wanderings, as a correspondent for American Journals; and as he travelled much on foot, differs essentially from those on the same countries, by other writers. The habits, manners, customs, and condition of the people have been carefully noted, and his views of them are given in clear, bold language. His remarks take a wide range, and as he visited every county in England but three, there will be much in the work of a novel and instructive character.

One vol. 12mo. Price \$1 25.

---

**HISTORY OF THE NATIONAL FLAG OF THE U. STATES.**  
**WITH COLOURED ILLUSTRATIONS.**

**BY SCHUYLER HAMILTON,**  
CAPTAIN BY BREVET, U. S. A.

One vol., crown 8vo. Price \$1 00.

---

**ANNA BISHOP'S TRAVELS.**

**TRAVELS of ANNA BISHOP in MEXICO (1849).**  
**WITH TWELVE BEAUTIFUL ILLUSTRATIONS.**

Price, paper, 50 cents. Cloth, 75 cents.

---

**POLITICS FOR AMERICAN CHRISTIANS;**  
**A WORD UPON OUR EXAMPLE AS A NATION,**  
**OUR LABOUR, &c.**  
**TOGETHER WITH THE**  
**POLITICS OF THE NEW TESTAMENT.**

BY THE AUTHOR OF

**"NEW THEMES FOR THE PROTESTANT CLERGY."**

One vol. 8vo., half cloth. Price 50 cents.

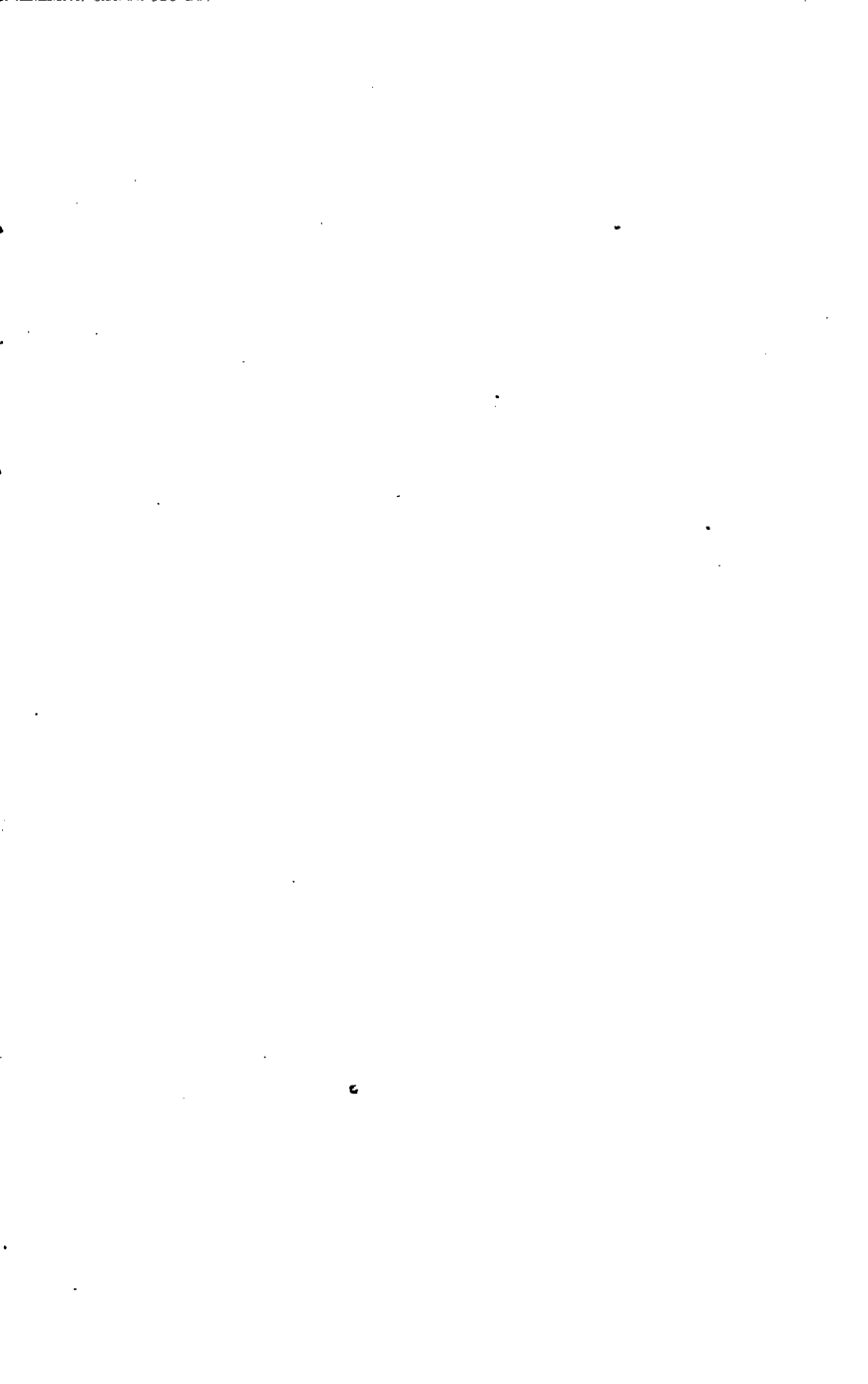
---

**ANCIENT CHRISTIANITY EXEMPLIFIED,**

**In the Private, Domestic, Social, and Civil Life of the**  
**Primitive Christians, and in the Original Insti-**  
**tutions, Offices, Ordinances, and**  
**Rites of the Church.**

BY REV. LYMAN COLEMAN, D.D.

In one volume 8vo. Price \$2 50.







This book should be returned to  
the Library on or before the last date  
stamped below.

A fine is incurred by retaining it  
beyond the specified time.

Please return promptly.

APR 25 '63 H



**PHILLIPS.**



